DEVELOPMENT AND ASSESSMENT OF FACULTY-STUDENT MENTOR GROUPS

FOR SPIRITUAL TRANSFORMATION

OF CURRENT STUDENTS

AT SOUTHEASTERN BIBLE COLLEGE

A THESIS-PROJECT

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ABSTRACT

This thesis-project includes an evaluation of the Spiritual Formation program and offers research-driven suggestions to add mentor groups to the existing process. This includes an exploration of the SEBC campus context, including the current student population who are revered to as the Emerging Generation. An examination of the biblical basis of mentoring is included to provide a base of why this is necessary to include in the spiritual formation of college students. Evidence is included that demonstrates mentorships assist the institution in meeting other goals; retention, recruiting, as well as increase in student's academic performance.

CHAPTER ONE

FACULTY MENTORSHIP AND THE SPIRITUAL GROWTH AND
DISCIPLESHIP PROCESS OF CURRENT SEBC STUDENTS

Ministry Setting

The founders of The Birmingham School of the Bible established the school to

aid the local churches by providing Biblical and practical training for laypersons.[1] The

school opened its doors in 1934 as a night school but changed its focus in 1941, offering

ministerial vocational training for those interested in full-time Christian service.[2] The

following is a brief history of Southeastern Bible College, setting the social and historical

context for which this project originated.

Establishment of the College

Southeastern Bible College (SEBC) is an institution of higher education that is an

interdenominational Bible school. Edgar J. Rowe, layman at Norwood Baptist Church,

attended a conference held by Moody Bible Institute at Birmingham's First Presbyterian

Church in 1930 and was stirred by the preaching at the meetings, leading him to want to

establish a Bible school in Birmingham, Al. Rowe worked with a group of local church

leaders from various denominations, and in 1934 the Birmingham School of the Bible

was established. Its purpose was to provide Biblical and practical ministry training for lay

people serving the local churches in Birmingham. Rowe stated, "The school's purpose is

to teach a complete Bible course for all who feel their need of and have a desire to 'study

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[1] Dwain Waldrep, "Fundamentalism, Interdenominationalism, and the Birmingham School of the Bible, 1927-1941," *The Alabama Review* 49 (1996): 33.

[2] Dwain Waldrep, *History of Southeastern Bible College since 1935* (Birmingham, AL: Southeastern Bible College, 2014), 2.

to show themselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth' in order to become better fitted as Christian workers, Sunday School teachers and soul winners in their own church and wherever the Lord might lead them."[3] The school opened in October, 1934.

Moody Bible Institute was the model used in setting up the college's operations and curriculum.[4] In keeping with the interdenominational stance of the college, the professors were Baptist, Methodist, and Presbyterian ministers from local churches[5]. The college's theological position was one of a conservative fundamentalist. In 1940, the college's board members voted to change the college's focus and start a day school for vocational ministry students. William Bennett headed up the establishment of the day college and initiated the changing of the college's name. Bennett proposed that the name change would draw more students from throughout the region. The college's name changed from Birmingham School of the Bible to Southeastern Bible College. The college purchased and renovated a house in the South Highlands area of Birmingham, establishing the college's first campus. The night school for lay leaders continued to prosper, but the traditional college struggled due to lack of funding, and the college stopped offering classes in 1945. In 1946, under the leadership of Charles Seidenspinner, the college reopened its day classes and by the end of his presidency, the college was granting degrees. Seidenspinner grew the college, and the college, moved its location to the Frank Nelson Estate. Under Seidenspinner's leadership, the college had a broadcast

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[3] Waldrep, "Fundamentalism, Interdenominationalism, and the Birmingham School of the Bible, 1927-1941," 37.
[4] Waldrep, "Fundamentalism, Interdenominationalism, and the Birmingham School of the Bible, 1927-1941," 38.
[5] Waldrep, Fundamentalism, Interdenominationalism, and the Birmingham School of the Bible, 1927-1941," 42.

radio program and offered evening classes in multiple cities throughout Alabama. Alden Gannett's tenure (1960-69) as the president saw the student body double in size. In 1962, the college obtained national accreditation with the Accrediting Association of Bible Colleges (ABHE). In 1988, the college moved its campus after purchasing Briarwood Presbyterian Church's property on Highway 280. The president was John Talley, Jr., during this transition. The college prospered under Talley's presidency, growing numerically in students as well as paying off the debt of the new campus. Don Hawkins succeeded Talley as President in 2001 and moved the college to its current location on the old campus of Valleydale Baptist Church. In 2014 Dr. Hawkins retired, and in September 2014, Dr. Alex Granados was called to serve as the President of SEBC.[6]

Mission of SEBC

The vision of the college, "Holding forth the Word of Life," has remained constant throughout the years. The objective of the college changed when it went from being a night school, equipping lay leaders to teach and share the gospel in the local churches, to a ministerial vocational college. Over the years, a revision of the verbiage of the objective or mission of the college occurred, but the overall meaning has remained the same. The current mission of the college is to "Produce Biblically Grounded, Spiritually Mature and Culturally Relevant" graduates who are prepared to engage the world with the gospel.

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[6] Waldrep, *History of Southeastern Bible College since 1935*, 5-6.

Spiritual Formation

Southeastern Bible College from its inception has focused on its students' spiritual formation. SEBC's initial focus was on lay leaders within the churches of Birmingham developing their biblical knowledge as it pertains to spiritual formation. The college changed its focus as it related to spiritual formation when it moved to a traditional school model. The traditional school model brought housing of students and various other new elements that come with a typical college environment. Students relocated to Birmingham and left the fellowship of their home churches to attend college. SEBC had to think of ways to impact and help develop the students' spiritual formation to prepare them for vocational ministry. The components the college used and continues to use to address the spiritual formation of students consists of a chapel, missions, prayer, church attendance, and men's and women's ministry groups. The components SEBC has employed have taken on many different forms throughout the years.

The Student Life department uses the stated Spiritual Formation goals to conduct assessments for SEBC's accreditation. The surveys employed are the Matrix Survey and the Student Relationships Assessment (SRA). Student Life began a new ten-year evaluation cycle following the SEBC's recent accreditation reaffirmation in 2013. The new goals were established and implemented based on the aims established in 2009. The reason given for waiting to make changes to any program was due to the reaffirmation process through which the college was going for two years as stated by the Dean of Students.

Student Life under the leadership of a new campus pastor in 2009 developed a Spiritual Formations Committee. The committee consists of three faculty members and the campus pastor. The committee defined spiritual formation as the process of being transformed into the image of Christ. They established three essential markers of this process; belonging to Christ, learning of Christ, and one's pursuing a life of service rooted in a love for God and others. Each year the committee meets and plans the focus and direction of the chapel program based on the goals the committee established in 2009. There are five goals set by the committee: the students' understanding of the gospel, spiritual growth, involvement within the local church, and loving one's neighbor. The first spiritual formation goal addresses salvation; spiritual formation begins with regeneration, which provides for achieving conformity to Christ and thereby glorifying God, which is a believer's principal responsibility and privilege. The second addresses the spiritual "growth" aspect of students; students are to be continuously "growing" up in all aspects of Christ. The third goal focuses on the students' knowledge of the truth of God; the renewal of one's mind leading to the believers understanding of God's will and implementing it therefore being transformed. The fourth goal addresses the roll of being involved in a local congregation; Scripture places spiritual formation in the context of the local church. The fifth goal focuses on service; as one grows in their likeness of Christ it would be marked by a love for God and others leading to a desire to serve out of that love.[7]

Included in this paper is a brief description of the current spiritual formation elements and the thoughts of the current students on the viability of these items. A survey

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[7] See Appendix A.

was conducted in April 2016 of current students in an interview format to get their views on the success of the various spiritual formation elements as it pertains to their spiritual development and growth. A transcription of the interview survey will be included as an appendix.

Chapel

A chapel program has been and currently remains an intricate part of the spiritual formation of the students at SEBC. A chapel service was held daily and was mandatory for all students when first initiated at SEBC. Students were allowed to miss four chapel services per semester. Chapel attendance affected students' GPA. Throughout the years, chapels have been reduced in the number of times held weekly, and now one's attendance has no bearing on one's GPA. Now chapel service is held twice a week. Students who enter SEBC as freshmen are required to attend 160 chapels over the course of their time at SEBC. There is a reduction in the number of required chapels for transfer students, per Student Life.[8] If a student does not have the necessary number of chapels to graduate, he/she does not receive a diploma and must make arrangements to fulfill this obligation to receive a diploma.

David McKenna, a former CCC president and chapel speaker, states that the purpose of chapel is answered in colleges commitment to the integration of faith and learning. He shares in his book, *Christ-Centered Higher Education*, that CCC colleges and universities through they vary greatly seem to all struggle to keep chapel a vital,

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[8] *Student Handbook 2015-2016*, (Birmingham, AL: SEBC, 2015), 13.

integrative center for community life on the campus.[9] He goes on to say, "Chapel is an

opportunity to teach Christ-Centered integration as it relates to worship in praise and

proclamation, fellowship in confession and communion, and community in sacrifice and

service."[10] McKenna believes the view of chapel on a campus hinges on the involvement

of the president. He believes without the president's office directly engaged, "chapel will

be an appendage of student development and a step-child to academic interests."[11]

Micah Simpson, former Campus Pastor, shared what is the current purpose and

focus of chapel: "Southeastern believes the chapel experience is part of the overall

education of its students. The chapel program is a part of one's overall development for a

heart, mind, and soul that desires Christ and his Kingdom."[12] SEBC chapel serve exist to

expose students to a variety of worship traditions, to be challenged by speakers to explore

the depth of one's faith, and to help in the building of community through the shared

experience.[13] The two chapel services offered weekly take on a different format and style.

Monday chapels are lecture based and topical in nature. The structure of Wednesday

chapel service consisting of praise and worship, Scripture reading, prayer, and a sermon.

The style of preaching is expository in nature. Over the course of several years liturgical

elements have been included as part of the service to provide students exposure to a more

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[9] David L. McKenna, *Christ-centered Higher Education: Memory, Meaning, and Momentum for the Twenty-First Century* (Eugene, OR: Cascade Books, 2012), 137.

[10] McKenna, *Christ-centered Higher Education*, 138.

[11] McKenna, *Christ-centered Higher Education*, 138.

[12] Micah Simpson, "SEBC Chapel," Southeastern Bible College. http://www.sebc.edu/student-life/chapel/, (accessed June 7, 2016). "Your College Chapel Is Not Church" an article posts on Odyssey (https://www.theodysseyonline.com/the-college-chapel) discusses the difference between chapel and church. "College chapel. One of the more oddly divisive elements of the Christian college campus, chapel is usually either hated or loved, with very little room in between." The author points out that chapel is not the church even though chapel is a place of worship. The article points out that chapel does not provide an avenue for one to partake in the Lord's Supper and there exists an artificial separation by age due to it being on a college campus.

[13] *Student Life Department Manual*, rev. ed. (Birmingham, AL: SEBC, 2013), 8.

formal worship. The elements included have been readings and prayers. The college's

worship team provides the music for the Wednesday chapels. The style of music is

contemporary along with remakes of traditional hymns. As will be evident through

student interviews most students do not enjoy the current chapel services and desire a

change. Since 2009 the school has had a praise band leading in worship; in previous

times, the college had a choir. The band members audition and commit to practicing

several times a week. The campus pastor assists in the leadership of the group.

Men and Women's Ministry Program

The men and women's ministry programs are student run with little or no

oversight from the Student Life Department. The men's and women's ministry have two

leaders per group - a president and a vice-president. The election for the leaders of these

organizations is held each spring by Student Life. The leaders serve a one-year term. The

theme of the men's ministry is Titus 1:9; the men of SEBC believe in accountability,

prayer, leadership, and service. The aim of the ministry is to provide opportunities to

encourage, instruct, and challenge the men of SEBC to become all that God has called

them to be in their school, home, and community. The women's ministry theme is

Philippians 2:2-4, where they desire to bring unity amongst the female students through

encouragement, service, and a genuine love for one another.[14] The desired purpose of

these organizations is to promote community amongst the students. These ministries meet

weekly on Monday nights. The president and vice-president of each group are

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[14] *Student Handbook 2015-2016*, (Birmingham, AL: SEBC, 2015), 29.

responsible for coordinating the weekly meetings. The leaders determine the content and activities for the groups.

College/University Spiritual Formation Assessment

The researcher inquired with the Association of Biblical Higher Education (ABHE) office concerning the standards put forth by the organization toward its accredited schools. Dr. Randell Bell whom works at ABHE, the accreditation organization of SEBC and other Bible colleges responded concerning the spiritual formation standards put forth by the organization. Dr. Bell replied that the term spiritual formation only appears once in ABHE's Comprehension Integrated Standards (Standard 11a. EE19) and, in context, it deals only with graduate education. The term is included in the Commission manual defined as, "The process utilized by an institution to encourage growth in Christian maturity." Dr. Bell went on to comment that, "Everything done in our institutions should contribute to the spiritual formation of the students." He shared in his response that there is no mandatory evaluation tool put forth by ABHE for institutions to use for measuring spiritual formation.

Dr. Timothy Cooley of Penn View Bible College working on his dissertation at Columbia International University studied spiritual transformation of students of conservative Wesleyan-Arminian perspective. While conducting his research on Bible colleges students' spiritual transformation, he could not find a construct college use to measure spiritual transformation. He shares even though colleges emphasis spirituality they do not have an established construct in which to measure spiritual transformation.

He along with other Bible college leaders developed a construct to measure the spiritual transformation of students, The Wesleyan Wellness Profile.[15] He used this construct in his dissertation research in 2011. It has since been used in Heather Hall's dissertation research.

Dr. Todd Hall from Biola University developed the Spiritual Transformation Inventory (STI) in 2003. He has worked for over 20 years in this field to develop the STI. In short, he states, "Theology, psychology and brain science are converging in suggesting that spiritual development is about loving relationships with God and others, and that relationships change our brain, soul, and ability to love."[16] Dr. Hall developed the STI to meet the needs of colleges to conduct spiritual assessments of students. STI is a tool that evaluates an individual's spiritual growth, providing a program evaluation and improvement process. Christian Colleges and Universities (CCCU) in 2004 partnered with Dr. Hall and offer the STI as part of their Comprehensive Assessment Project. ABHE has begun a partnership with Dr. Hall endorsing the STI to be used by their accredited schools.[17]

SEBC Current Spiritual Formation Assessment

Student Life is responsible for the assessment of the spiritual formation of students at SEBC. For accreditation compliance, evaluations are conducted each

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[15] Timothy Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges" (Ed. D. diss., Columbia International University, 2011), 2-3.

[16] Todd Hall, "Emerging Adult Spirituality," *The Spiritual Lives of Christian College Students: 5 Reflections*, www.spiritualtransformation.org/blog (accessed October 10, 2017).

[17] Todd Hall, "Spiritual Transformation Inventory," www.spiritualtransformation.org/about (accessed October 10, 2017).

semester. Student Life currently uses two assessments to gather and gauge student development - the Matrix Survey and Student Relationships Assessment. The Matrix Survey is carried out by SEBC and is not a national survey. There are individual components of this study that Student Life uses to learn about the progress students are making that pertain to spiritual formation as well as relationship issues. The questionnaire covers more areas than just Student Life. The Matrix Survey is given yearly online and is available for all students to take. The Student Relationships Assessment (SRA) is a national survey developed by The Center for Relationship Enrichment. The SRA focuses on the interpersonal development as well as the external relationship development of students. The SRA assessment provides the opportunity for students to reflect on their emotional, relational, and spiritual lives. The SRA provides an ongoing and comparative assessment of students. It is designed to be administered at least four-times in a given students collegiate career providing amble opportunity to compare and provide growth opportunities that integrate the faith and learning in the lives of the students.[18] Student Life uses the results of the assessments to implement changes within different elements of the spiritual formation components of the school dependent upon the results. Some of the areas that Student Life uses to address the issues raised by the evaluation are chapel topics, dorm issues, and campus environment. The SRA is given yearly in paper format and online, and all students are invited to take the survey.

The focus of this thesis project is the spiritual formation of the traditional students at SEBC. The two assessments used by Student Life have conflicting data results

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[18] The Center for Healthy Relationships, "Student Relationships Assessment," John Brown University, http://liferelationships.com/students/sra/ (accessed on February 24, 2017), 1.

as it pertains to students' spiritual formation. The disparity in the evaluations could come from the questions asked or different students taking the different tests. Forty-eight students participated in the Matrix Survey. Question two on the Matrix Survey asked students to rate their overall spiritual development; 87% of the students responded excellent/good.[19] The SRA results were entirely different; 72.8% of the students who participated in the survey rated their spiritual formation beliefs and practices as needing improvement or needing attention.[20] Both of the assessments were administered in the spring of 2015.

Researching Perception of the Programs Used for Spiritual Formation at SEBC

Permission for research involving human subjects was requested from the SEBC Provost and Dean of Students[21] and the Gordon-Conwell Theological Seminary Institutional Review Board.[22] Permission was granted by the Provost and Dean of Students to conduct the interview survey. Upon receiving the request for the interview study, the Gordon-Conwell Review Board gave permission without going through the Review Board process because SEBC Student Life will use the research for institutional assessment. Another reason the Review Board gave for granting permission was that the researcher was not seeking publication at this time. Permission from the interviewees will be needed if the research is published at a later date. The respondents were informed, and permission was received to conduct the interviews.

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[19] SEBC Matrix Survey, SEBC, "Spring 2015," 2.
[20] The Center for Healthy Relationships, "Student Relationships Assessment," John Brown University.
[21] See Appendix B.
[22] See Appendix C.

Student Life provided a list of student leaders serving in the various student organizations. Eleven students (60%) responded to participate in the survey. The interviews were scheduled based on the student's availability and broken into four-time slots. Eleven students took part in the study. All student grade levels were represented in the survey.

The participants were asked a series of questions pertaining to student's spiritual formation as identified by Student Life. The questions asked focused on the chapel program, men and women's ministry, faculty involvement in such programs, and a faculty mentorship program. Additional questions may have been asked for follow-up purposes:

- What is your initial impression of the current chapel program?
- What is the purpose and function of the men and women's ministry?
- What role should faculty have in the chapel program?
- How would you feel about a faculty mentorship program that helps students in the area of spiritual formation that was a part of the chapel program?

Recording of the interviews was a part of the process. A student assistant took notes during the sessions and transcribed the recordings data.

Student Interview Survey Response

Chapel

The student's response to the questions concerning chapel were consistent. All the students interviewed stated that chapel is for the students. Several of the students said that chapel seems to be geared toward older students, based on the depth of the content, and that appears to be a concern for many of the students responding to the survey. These

students feel the terms and structure of the Wednesday chapels may be a hindrance for some students in their ability to grasp what is being presented in chapel.

When asked the purpose of chapel, there were no consistent answers among the students surveyed. Students gave answers such as: bridging the knowledge from the classroom to everyday life, fellowship with other believers, building community within the body at SEBC, introducing students to different elements of worship, and some said there is no obviously apparent purpose. Students overwhelmingly stated if chapel were not required, they would not attend unless they wanted to listen to a particular speaker; but on the other hand, students thought chapel should be mandatory for all students. Students shared a desire to have more of an input in the chapel program as a whole, hoping to make it more engaging for the student body. Student Life is aware of the students' dissatisfaction with the current chapel program and are seeking ways to improve the services to make them more inviting, which hopefully will also enhance the spiritual development of the students.

Men and Women's Ministry

During the interview, the students surveyed spoke candidly concerning these ministries. The female students spoke highly of the leadership of women's ministry and thought that women participating were well connected with one another. The meetings are well attended by the women who live in the dorm. Female survey participants who commute to campus mentioned that meeting schedules and locations make it difficult to participate. The men's ministry did not receive such high remarks. The men's group has been dysfunctional for several years. Several of the men's ministry previous leaders were

a part of the survey and mentioned they did not understand the purpose of the ministry

and received no help from Student Life in helping rectify the problems. Attendance at the

men's meetings consists of the leadership with no other student participation. Several

students in the survey talked about the issues that hinder the ministry; a lack of

community amongst the guys, gossiping problems leading to a lack of trust, etc. Most of

the guys expressed a concern but did not know how to fix the issues causing this ministry

to fail. One student stated the problems surrounding this group are seen and felt in other

areas on campus. The overall sentiment of the guys taking part in the survey was that the

ministry needs to be totally overhauled or stopped for a period until new leadership and

direction can be established. During the Spring elections, no candidates ran to fill the

offices for the men's ministry positions. The posts have sense been occupied by students

willing to step forward and give leadership to this ministry. Student Life acknowledges

the dysfunction of the men's ministry while commending the women's ministry success.

Faculty's Role

The responses of the interviewees pertaining to faculty involvement in the current

chapel structure and ministries on campus was mixed. Some students stated that the

faculty speak enough and desire to hear from other voices outside the SEBC community,

while a few students indicated that they wish a few more professors spoke in chapel than

the one or two that currently speak. The students overwhelmingly feel the professors are

positioned to speak into the student's lives, given the possession, knowledge and the

respect the students have for them. One student stated, "They (the professors) have their

hands on the pulse of the school; they know what is going on in the student's lives. If

they had the chance to vocalize it, I think that it would really light a fire under some students."

Students responded positively to the role professors have had in their spiritual formation. The students interviewed shared their individual stories of how certain professors have impacted their lives as it pertains to their spiritual growth. Professors helped them address certain issues, be it theological or personal. The students shared that these relationships developed outside of the classroom and where initiated by the students. Faculty are not required to meet with students outside of normal duties (advising) but are encouraged to form relationships with students outside the classroom. Faculty are not contractually required to attend chapel but are encouraged to attend college events.[23] Most of the students interviewed shared that the role of the professors in their lives is one of the most valuable aspects of SEBC.

Interviewees thought a faculty mentorship program instituted at the school would help students. Students could see the impact such a program could have on the student's spiritual development. Some of the seniors interviewed shared how their spiritual growth had waned over their time at SEBC, while their knowledge of Scripture had grown and having a program like this could have helped them. They stated that such a program could be the possible bridge that helped bridge the gap between the knowledge gained in the classroom and the living out of one's faith. One push back concerning the faculty mentor program was the placement of the students with mentors. Students shared they would like to have a voice in the choosing of their mentor.

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[23] *Faculty Handbook,* rev. ed. (Birmingham, AL: SEBC, 2013), 19-22.

The Role of SEBC in the Spiritual Formation of Students

"The Christian university has a distinct responsibility to provide an environment
devoted to the spiritual formation of students."[24]
Patrick Otto and Michael Harrington

Before the establishment of a faculty-student mentorship program for spiritual

formation, a significant question needs to be addressed. Is it the role and responsibility of

a college, in this case SEBC, to address the spiritual formation of its students rather than

the church? Is college the best place for spiritual formation to be addressed? Is the

college overextending itself in addressing the spiritual formation of its students? Based

on available scholarship, the researcher believes it is the role of the college to invest in

students' spiritual formation. Three aspects will be considered in answer to these

questions. First, Christian colleges and universities were established as places to address

the intellectual as well as the spiritual aspect of its students. Second, the university setting

is uniquely positioned to speak to the spiritual lives of students unlike churches or other

ministries are able to do. Third, faculty serves in a distinct station to have a long-term

impact on students' spiritual formation. Given these three aspects, Christian colleges and

universities are situated to have a lasting effect on the spiritual formation of its students.

First, Christian colleges and universities were established as places to address the

intellectual and spiritual aspects of students. Justo Gonzáles points out that Christian

scholasticism began in the church as early as the second and third centuries in the form of

catechetical schools.[25] Arthur Holmes writes, "Christianity's engagement in higher

education began in the third-century Alexandria building off Clement and Origen's

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[24] Patrick Otto and Michael Harrington, "Spiritual Formation Within Christian Higher Education,"
Christian Higher Education 15 (2016): 252. http://dx.doi.org/10.1080/15363759.2016.1208594 (accessed
February 26, 2018).
[25] Justo L. Gonzáles, *The Story of Christianity, 2 vols.* (San Francisco, CA: Harper & Row, 1984), 2:368.

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catechetical schools."[26] The purpose of these schools was to take young Christians and train them in theology by studying one-on-one with the master theologian of the school. The students studied theology, literature, and philosophy for the one common purpose: the improvement of the soul. The approach of addressing the totality of the student would be considered a holistic approach of education keeping in mind that at a Christian college or university one's faith would be at the core of education.

Colleges and universities continue in the same vein today focusing on the intellectual and spiritual formation of students. Rob Rhea states, "A majority of Christian colleges and universities claim to give some focused attention to the area of spiritual formation of its students."[27] David I. Smith and James K. A. Smith in *Teaching and Christian Practices*, substantiate the claim that the mission of Christian universities involves "more than the transmission of information – the spiritual and moral as well as the intellectual formation of students is in some sense at stake."[28] Rod Reed points out Christian colleges and universities offer an approach to education that is qualitatively different from other forms of higher education and ministry to college students.[29] The Higher Education Research Institute (HERI) at UCLA conducted a 7-year longitudinal study exploring the role of spirituality within the lives of thousands of college students.

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[26] Arthur Holmes, *Building the Christian Academy*, (Grand Rapids: Eerdmans, 2001), 10.

[27] Rob Rhea, "Exploring Spiritual Formation in the Christian Academy: The Dialects of Church, Culture, and The Larger Integrative Task," *Journal of Psychology and Theology* 39 (2011): 7. Arthur Holmes, *The Idea of a Christian College*, (Grand Rapids: Eerdmans, 1975), Holmes claims, "The integrative task of bringing together faith, learning, and culture is the Christian university's unique calling; not the interaction of faith and culture but the integration of faith, learning, and culture."

[28] David I. Smith & James K. A. Smith, "Introduction: Practices, Faith, and Pedagogy," in *Teaching and Christian Practices: Reshaping Faith and Learning*, ed. David I. Smith and James K. A. Smith (Grand Rapids: Eerdmans, 2011), 3.

[29] Rod Reed, "The Power of Context: Spiritual Formation in the Christian University," in *Building a Culture of Faith*, ed. Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012), 105.

The findings of the HERI reveal that spiritual development among college students is desired and sought by college students from their institution of study. Astin et al. sum up the findings in *Cultivating the Spirit* claiming American's higher education system is currently being challenged to focus more purposely on students' holistic development, including the spiritual component of students.[30] Otto and Harrington indicate based on the findings of the HERI, "Christian higher education has a responsibility to create an atmosphere…to integrate spiritual formation into the full educational experience of students attending these institutions in order to provide the full measure of spiritual formation."[31]

Christian colleges and universities trying to be intentional in the approach of education and spiritual formation have created mission statements to aid them in this task. Anthony Diekema former president of Calvin College states, "Christian colleges must give constant attention to institutional mission and its extensive articulation, and then by logical extension that mission must permeate everything we do."[32] John Brown University's mission is reflected in the motto "Head, Heart, and Hand." Cary Balzer shares, "The university desires to leave a mark on the way students think, the way they love God and others, and the way they serve Christ in the church and the world."[33]

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[30] Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm, *Cultivating the Spirit: How College Can Enhance Students' Inner Lives*, (San Francisco, CA: Jossey-Bass, 2011), 3, 8, 13.

[31] Patrick Otto and Michael Harrington, "Spiritual Formation Within Christian Higher Education," 253. Steve Moore and Timothy Beuthin claim that to create an institution devoted to offering a fully integrated and holistic spiritual formation is to empower these God-responsive Christian educators to engage students through the development of (a) a thoughtful prayer life, (b) a community of love and support; and (c) a rigorous academic education that questions and strengthens faith." Steve Moore and Timothy M. Beuthin, *The University Through the Eyes of Faith*, (Indianapolis, IN: Light and Life Communications, 1998), 155-66.

[32] Rod Reed, "The Power of Context: Spiritual Formation in the Christian University," in *Building a Culture of Faith*, ed. Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012), 96.

[33] Cary Balzer, "Leaving a Mark: The Role of Faculty in University-wide Spiritual Formation," in *Building a Culture of Faith*, ed. Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012),

SEBC, understanding its role in the education and spiritual development of students, established its mission to produce students that were "Biblically Grounded, Spiritually Mature, and Culturally Relevant." SEBC sought to equip its students both intellectually as well as spiritually so they would be ready to engage the world with the gospel.

Second, Christian colleges and universities are uniquely positioned to aid the spiritual formation of college students for a number of reasons. The stage of faith development of traditional-age college students lends colleges and universities a position to assist students in the spiritual formation process. James Fowler, Sharon Daloz Parks, and Jeffery Arnett speak to the varying faith development aspects during this critical transitional moment in the lives of college students. Astin et al., point out that this might be the first-time college students encounter difference perspectives, whether it be faith or value related; they are challenged to grow and change. It is possible that college is where a student encounters questions of "truth" and "reality for the first time."[34] Christian Smith and Melinda Lundquist Denton, reporting on the National Study of Youth and Religion, echoes similar sentiments, "Students come to campus not yet tested in their faith, and experience considerable challenges to their prior religious perspectives, which are often

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63. David McKenna states, "The faculty has the power to confirm or cancel the vision, mission, policies, and practices of the board and its president. Because faculty members serve at the intersection of the classroom where their minds and spirits personally influence students, they are at the pivot point for the Christian college." David L. McKenna, *Christ-Centered Higher Education* (Eugene, OR: Cascade Books, 2012), 31.

[34] Astin et. al., *Cultivating the Spirit*, 14. James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York, NY: Harper One, 1981) and Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith,* rev. ed., Jossey-Bass Higher and Adult Education Series (San Francisco, CA: Jossey-Bass, 2011) in essence claim that the college experience can be critical in helping students explore and clarify their faith, beliefs, and values. Experiencing "disequilibrium" or spiritual struggle provides students with opportunities to analyze their life circumstances and deeper meaning and purpose that they are seeking as they strive to live more connected, integrated lives.

greatly influenced by their parents' views."[35] Christian colleges and universities are

positioned to assist students during this critical moment in their faith development

exposing them to new ideas and experiences to expand their Christ-centered worldview.

Third, faculty serves in a distinct station to have a long-term impact on students'

spiritual formation. Larry A. Braskamp, Lois Calian Trautvetter, and Kelly Ward in

Putting Students First conducted a study on the impact Christian Colleges have on the

faith formation of students. One component of the study was the role faculty have in the

spiritual formation of students. Braskamp et al., concluded, "Faculty involvement in

students' holistic development is about investment - faculty dedicating themselves more

fully to the totality of student life."[36] Braskamp et al., furthered the discussion claiming

students want to associate with faculty who are willing to assist them in their search for a

life of meaning.[37] David L. McKenna writes in *Christ-Centered Higher Education* on the

perspective of the relationship between faculty and student, calling the relationship

incarnational as it relates to the integration of the faith and learning of students.

McKenna states, "Face-to-face interpersonal relationships between faculty and students

represent the continuation of the *incarnational* ministry when 'the Word becomes

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[35] Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenager* (Oxford: New York: Oxford University Press, 2005), 120; Rhea, "Exploring Spiritual Formation in the Christian Academy," 11. Rhea states, "The Christian Academy has a tremendous opportunity to help students move beyond the naïve and familiar toward a "new shore" of a discerning mind, a deep and thoughtful faith, and an expanding vision of God's work in the world springing from a common understanding of truth; in short, the integrative task."

[36] Larry A. Braskamp, Lois Calian Trautvetter, and Kelly Ward, *Putting Students First: How Colleges Develop Student Purposefully* (San Francisco, CA: Jossey-Bass, 2006), 2: David L. McKenna, *Christ-Centered Higher Education* (Eugene, OR: Cascade Books, 2012), 31. The faculty has the power to confirm or cancel the vision, mission, policies, and practices of the board and its president. Because faculty members serve at the intersection of the classroom where their minds and spirits personally influence students, they are at the pivot point for the Christian college.

[37] Braskamp et. al., *Putting Students First*, 6.

flesh.'"[38] Steve Harper, echoing the incarnational aspect of faculty states, "I can go to my files to retrieve what my professors taught me, but I go to my heart to remember their influence upon my life."[39] Astin et al., based on the HERI study, claim that faculty can influence students' religious commitment by encouraging discussion of faith matters, or personal expression of spirituality in students, or act as a spiritual role model.[40] Larry Braskamp writes, "Faculty members in particular need to be engaged in fostering the religious and spiritual dimensions of student development given their natural role as mentors."[41] The position that faculty have allows them the opportunity to aid students in their journey of spiritual formation and fulfill their calling. The role a particular faculty member takes with students, whether formal or informal, in the classroom or out of the classroom, has been shown to potentially impact a student's spiritual formation.

Faculty Mentorship Program and Spiritual Growth Assessment

The thesis-project will assess the impact a faculty mentorship program can have on the spiritual growth of the students at SEBC. Faculty members have responded positively to being a part of the program. The mentorship process will consist of students filling out a mentorship application form, giving students some input into the mentorship program. Students will take part in a spiritual growth assessment before the mentor groups meeting at the beginning of the semester. This information will provide a standard for future evaluation of students' spiritual growth. Students will meet once a month in the

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[38] David L. McKenna, *Christ-Centered Higher Education: Memory, Meaning, and Momentum for the Twenty-First Century* (Eugene, OR: Cascade Books, 2012), 135.

[39] Steve Harper, "A Theology of Christian Spiritual Formation," in *Building a Culture of Faith*, ed. Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012), 89.

[40] Astin et. al., *Cultivating the Spirit*, 87.

[41] Larry Braskamp, "Fostering Religious and Spiritual Development of Students During College," Social Science Research Council, www.religion.ssrc.org/reforum/Baskamp.pdf (accessed October, 2017).

mentor groups following a guided study for a discussion led by their faculty mentor. The desire of this thesis-project is that through a spiritual growth assessment and a designed spiritual growth plan, students at SEBC will grow spiritually; and SEBC will fulfill the mission of developing Spiritually Mature students that will impact their local churches, businesses, and communities.

CHAPTER TWO

THE BIBLICAL AND THEOLOGICAL FOUNDATION OF SPIRITUAL
MENTORSHIP

Introduction

> People do not drift toward holiness. Apart from grace-driven effort, people
> do not gravitate toward godliness, prayer, obedience to Scripture, faith,
> and delight in the Lord. We drift toward compromise and call it tolerance;
> we drift toward disobedience and call it freedom; we drift toward
> superstition and call it faith. We cherish the indiscipline of lost self-control
> and call it relaxation; we slouch toward prayerlessness and delude
> ourselves into thinking we have escaped legalism; we slide toward
> godlessness and convince ourselves we have been liberated.[1]

As discussed in the previous chapter the spiritual formation of the students at

SEBC is foundational to the college. Spiritual maturity of the students is one of the key

components of the college's mission. The institution has developed core components

used to accomplish this goal. As indicated by the students' response to the survey these

elements are falling short. The Student Life Department of the college will have to make

adjustments to those parts to fix the short-comings. The focus of this thesis project is not

the evaluation of those components but to examine if faculty mentorships could enhance

the spiritual growth of SEBC students.

SEBC's Spiritual Formation Committee established a definition for spiritual

formation as stated in the previous chapter. But, the definition does not take into account

a defined need or the role of mentors in the lives of the students. Throughout Scripture,

faith is handed down person-to-person, not through disciplines. Disciplines are necessary

and aid in a person's spiritual development, but the Christian faith is built on a

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[1] D. A. Carson, *For the Love of God, Volume 2: A Daily Companion for Discovering the Riches of God's Word*, (Wheaton, IL: Crossway Books, 2006), 39.

relationship, for example; Jesus and the disciples, Paul and Timothy, Naomi and Ruth, Moses and Joshua. Keith Anderson and Randy Reese in *Spiritual Mentoring* state, "Spiritual formation is nurtured most profoundly when disciples are 'apprenticed' to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development."[2] SEBC needs to be strategic with the relationships faculty have with students using them to help students develop spiritually while pursuing their degree.

Mentor: Definition

"Mentor" often refers to a relationship between two individuals or a group of people who seek wisdom and guidance from the older wiser person. Other images that depict the role of a mentor are that of teacher, coach, adviser, counselor or guide. Melissa Kruger describes a mentor relationship as, "a younger believer tethered to a more mature believer for a season so that she might grow firm in her faith and be equipped for ministry."[3] According to Kenda Dean, "Mentoring is a kind of 'interpretive eavesdropping' in which a more experienced disciple helps a less experienced one listen more intently to the promptings of the Holy Spirit."[4] Jesus and his relationship with his disciples in the New Testament is a good representation of Kruger's definition. I. Howard Marshall defines "disciple" in broad terms as "the pupil of a teacher," making learning the essential occupation.[5] Paul calls the believers in Corinthian providing another glimpse

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[2] Keith R. Anderson, and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity, 1999), 27.

[3] Melissa Kruger, "Mentoring: A Call to Spiritual Growth," http://www.christianity.com/christian-life/discipleship/mentoring-a-call-to-spiritual-growth.html (accessed on July 16, 2015).

[4] Kenda Creasy Dean, *Practicing Passion: Youth and The Quest for A Passionate Church* (Grand Rapids: Eerdmans, 2004), 242.

[5] Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville, TN: Broadman & Holman, 2008), 6.

into the concept of "mentor" as he writes to the Corinthian church believers calling them to "imitate" him, emulating his "ways" which are in Christ.[6] Edward Smither in *Augustine as Mentor* provides a brief history of "mentor" in the early church and the significant role mentor had in preserving sound doctoral and ministerial instruction.[7]

The mentoring that faculty provide to students in a Christian college or university is essential. "Mentorship" is defined as guidance provided by a mentor, someone more experienced or more knowledgeable guiding a less experienced or knowledgeable person.[8] As it relates to this thesis project, the mentoring relationship was between a student (or group of students) and a professor. The purpose of the mentoring was to further the student's knowledge, skills, or career as it relates to the person's spiritual growth. Paul Stanley and J. Robert Clinton state, "Christian mentoring is a relational experience in which one person empowers another by sharing God-given resources."[9] Terry Walling considers Christian mentorship to an apprenticeship where a more experienced follower imparts knowledge, skills, and basics to grow in Christ.[10] Anderson and Reese point out that the Christian faith is a faith of imitation. Jesus established the concept of "mentorship" as it relates to the Christian faith as he invited men to become his apprentices. Jesus called his disciples to "follow me" and with this simple command, a complex relationship designed to prepare disciples for the reign of God, was

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[6] Smither, *Augustine as Mentor*, 12.

[7] Smither, *Augustine as Mentor*, 24-91. Smither provides examples of mentoring that took place in the church in the third and fourth centuries. The areas that he focused on were North Africa, Egypt, Asia Minor, and Italy. The four figures that he surveys leading up to Augustine are Cyprian of Carthage, the Egyptian monk Pachomius, Basil of Caesarea, and Ambrose of Milan.

[8] Dictionary.com. http://www.dictionary.com/browse/mentorship (accessed February 20, 2018).

[9] Paul Stanley and J. Robert Clinton, "What is a Mentor?" https://www.christianmentorsnetwork.org/what-is-a-mentor/ (accessed February 20, 2018).

[10] Terry Walling, "Mentoring Is an Apprenticeship in Becoming Christ-Like," https://www.christianmentorsnetwork.org/what-is-a-mentor/ (accessed February 20, 2018).

established.[11] Jesus further the concept with the "Great Commission" calling his disciples to "Go and make disciples of the all nations… teaching them to obey everything that I have commanded you."[12]

The word "mentor" is not found in Scripture. The origin of the word is derived from Homer's *Odyssey*. During the Trojan War, the king left his son, Telemaque, at home and he went to battle. The king gave the responsibility of teaching and protecting his son to a trusted friend, Mentor.[13] Mentor's task went beyond espousing knowledge to Telemaque. Mentor educated Telemaque in wisdom in regards to his soul and spirit.[14] This tale provides insight into aspects of mentoring that can provide a platform to build on. But it does not encompass the totality of what it means to be a Christian mentor for college-age students because it fails to encompass a relationship with Christ.

According to cultural anthropologists, mentoring has been a societal norm in the form of elders within given communities. Gordon MacDonald writes that mentoring is something that was a part of society, "mentoring – the development of a person – was a way of life for generations. It was too human relationships what breathing is to the body."[15] Societies of artisans would have apprentices, Rabbi's would have followers, and scholars would have students live with them to teach and guide them.[16]

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[11] Anderson & Reese, *Spiritual Mentoring,* 15.

[12] Matthew 28: 19-20. *ESV*.

[13] Ann Palmer Bradley, "Mentoring: Following the Example of Christ," *A Journal of the International Christian Community for Teaching Education*, https://icctejournal.org/issues/v4i2/v4i2-bradley/ (accessed online May 16, 2017), 15.

[14] Anderson, and Reese, *Spiritual Mentoring*, 35.

[15] Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman, 1996), 9.

[16] Biehl, *Mentoring*; Shares Jonathan and Sarah Edwards, "usually had one or more 'disciples' living in their home where there was ample time for the learner to observe the quality of a marriage, personal spiritual dynamics, and the vigorous pursuit of pastoral activity." Keith Anderson and Randy Reese, *Spiritual Mentoring*; Share stories of college students who had professors invest in their lives, Keith a college sophomore, "he became a spiritual mentor as well, a voice of spiritual encouragement, one who

In the Greek culture mentoring took on an academic stance; Plato was a disciple of Socrates and Aristotle to Plato and so forth. The Hebrew model of mentoring took on a different feel, a relational one. The mentor invited the mentee to travel life with him or her, learning from their life.[17] Henceforth, early church fathers mimicked the mentoring concept guiding young believers as they sought to discover God's will for their lives. Bruce Shelley writes that Gregory wrote of his teacher Origen,

> He stimulated us by the acts he performed more than by the theories he taught. He urged his students to examine the springs of their conduct, to note the impulses that led them out of confusion into moral order, and to resist the seeds of evil and cultivate the growth of goodness… Thus, he instilled in his students a love for virtue, and they came to see that their teacher was himself a model of a truly wise man.[18]

It is written of Basil that when he headed east from Athens in 356, he desired Eustathuius of Sabaste be his mentor.

> His very search for models and mentors, in the period immediately following his departure from Athens, shows that he was not content merely to respond to, let alone cater for, existing forms of ascetic life. His most characteristic inclination was to interweave the moral with the social and practical aspects of Christianity.[19]

Biehl in *Mentoring* iterates that Christ-following communities are rediscovering the concept of mentoring. Christians communities are coming to understand that the people of Scripture were trained through mentorships. He states, "Others are learning that preaching and acquisition of Biblical knowledge are not enough to develop the sort of Christ-likeness which is a major segment of the Church's mission in the world."[20]

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validated my nascent attempts in the frightening (to me) world of pastoral ministry." Randy shares of a spiritual mentor that helped him discern his call for vocational ministry. 18-19.

[17] Tim Elmore, *Life Giving Mentors: A Guide to Investing Your Life in Others* (Duluth, GA: Growing Leaders, 2008), 4-5.

[18] Bruce L. Shelley and Randy Lynn Hatchett, *Church History in Plain Language*, 4th ed. (Nashville, TN: Nelson, 2013), 84-85.

[19] Smither, *Augustine as Mentor*, 65-66.

[20] Biehl, *Mentor*, 10.

Stephen E. Olsen, a student at Biola University, working on his dissertation on the topic of mentoring states, "Prior to 1970s', the literature on mentoring was virtually nonexistent." In the period between the 80's and 90's the study of this subject has grown; over 100 dissertations mention mentoring in the field of education, 400 articles and research on mentoring, and 525 dissertations about mentoring.[21]

Mentoring is essential to the passing on of the Christian faith from generation to generation. Ron Lee Davis states, "Mentoring is a process of opening our lives to others, of sharing our lives with others; a process of living for the next generation."[22] Similarly, Regi Campbell creator of Next-Generation Ministry writes, "mentoring is the transferring of truth, God's truth to the next generation of leaders."[23] Bielh views parallel that of Campbell emphasizing the importance of mentoring to the Christian faith, "Mentoring is the bridge that will connect, strengthen, and stabilize future generations of Christians in an increasingly complex and threatening world.[24] Anderson and Reese write, "spiritual formation is nurtured most profoundly when disciples are 'apprenticed' to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development."[25] Engstrom further establishes the extent of what biblical mentoring encompasses in *The Fine Art of Mentoring*, "A mentor…provides modeling, close supervision on special projects, individualized help in many areas-discipline, encouragement, correction, confrontation, and a calling to accountability."[26] Dean notes, "The presence of an adult

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[21] Biehl, *Mentor*, 11.
[22] Ron Lee Davis and Jim Denney, *Mentoring: The Strategy of the Master* (Nashville, TN: Nelson, 1991), 16.
[23] Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville, TN: Broadman & Holman, 2009), 87.
[24] Biehl, *Mentor*, 15.
[25] Anderson & Reese, *Spiritual Mentoring*, 27.
[26] Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God Has Given You* (Eugene, OR: Resource, 1989), 4.

guarantor in faith is cited repeatedly as the most important factor in a young person's

decision to claim faith as his/her own."[27] Christian mentoring which encompasses all of

these elements may be from one person, but more likely from multiple people sharing life

with a mentee.

Biblical Perspective: Mentoring

While the word "mentor" is not found in the Scriptures, the concept of the word

permeates the biblical text.[28] The Greek word "meno" meaning to abide and to remain is

a close example of mentor. The word is found in the New Testament one-hundred and

eighteen times and fifty-three times in John's writings.[29] Christians can draw from the

multiple examples of mentor relationships found throughout Scripture. There are

examples of one-on-one mentor relationships, as well as mentor groups.

The rabbinic order is an example that practiced the concept of mentoring. "*Rabbi*"

means "my master" or "my teacher."[30] Yehuda Shurpin states that "Ordination of

spiritual leaders began at the dawn of Jewish history."[31] Briger Gerhardsson, writing in

The Origins of the Gospel Traditions, considered how rabbis would pass down their

teachings to their students and how faithful these students were to commit these teachings

to memory.[32] Bill Victor shares in an article "Be Like Me: Discipleship's Roots in the

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[27] Dean, *Practicing Passion,* 243.
[28] Lifeway Staff, "Have a Mentor; Be a Mentor – The Biblical Model of Mentoring,"
http://www.lifeway.com/Article/Biblical-model-of-mentoring (accessed June 19, 2017).
[29] "Meno," *The NAS New Testament Greek Lexicon, Bible Study Tools*, www.biblestudytools.com (assessed June 14, 2017).
[30] Yehuda Shurpin, "What Is a Rabbi? A Brief History of Rabbinic Ordination,"
http://www.chabad.org/library/article_cdo/aid/1933944/jewish/What-Is-a-Rabbi.htm (accessed February 19, 2018).
[31] Surpin, "What Is a Rabbi?".
[32] Birger Gerhardsson, *The Origins of the Gospel Traditions* (London: SCM Press, 1977), 16-18.

Rabbinic Tradition" that in order to learn the Torah, Jewish people (students) learn had to

seek out a teacher. The students would flock around these teachers (rabbis) forming

groups that would become as an extended family. The rabbi would be the spiritual father,

the students his spiritual children. These students would spend extensive time with the

rabbi, following him, and serving him all the while learning the traditions listening to the

rabbi's teachings.[33] Victor writes, "According to rabbis, a disciple shouldn't be a dead

receptacle for received tradition. Rather a student should be a living bearer of the

tradition like a torch that has been lit by an older torch, in order that it might itself light

others."[34]

Jesus, having grown up around the tradition of rabbis understood this concept.

Jesus implemented the rabbinic model in his ministry. He developed different mentoring

relationships; he had the twelve disciples as well as the inner circle of John, James, and

Peter. Throughout the Old Testament, there are many examples of one-on-one mentoring

relationships such as Moses and Joshua, Elijah and Elisha, Eli and Samuel, and Naomi

and Ruth. The mentor relationships existed to help carry on the faith and traditions of the

followers of God.

Another word that describes the mentoring process is discipleship (mathetes). The

Greek word disciple means a learner, pupil or disciple.[35] Discipleship is a biblical term

that is used to describe the goals one finds in a mentoring relationship. Clinton's

definition, "Discipling is a relational process in which a more experienced follower of

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[33] Bill Victor, "Be Like Me: Discipleship's Roots in the Rabbinic Tradition,"
http://gcdiscipleship.com/2017/10/08/be-like-me-discipleships-roots-in-the-rabbinic-tradition/ (accessed
February 19, 2018).

[34] Bill Victor, "Be Like Me: Discipleship's Roots in the Rabbinic Tradition," (accessed February 19, 2018).

[35] Rev Giles, "Missional Mentoring/Discipling," http://missionalmentoring.blogspot.com/search?updated-
max=2012-05-04T19:47:00%2B01:00&max-results=7&start=62&by-date=false, April 26, 2012 (accessed
June 19, 2017).

Christ shares with a new believer the commitment, understanding, and basic skills necessary to know Jesus Christ as Lord."[36] Discipleship is the process of becoming more like Christ, entering into a relationship with Him. True discipleship is to become a living example for others to follow, Paul writes in 1 Corinthians 11:1, "Follow my example, as I follow the example of Christ."

Another fundamental concept of mentoring found within Scripture is teaching. There are multiple words found in the New Testament that express the concepts of *teach or to teach*. The idea of instructing another is essential to the role of a mentor. Paul shows this in his letter to the Colossians, "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ."[37]

Other terms that express a similar concept of teaching found throughout the New Testament are, "didasko" to teach Matthew 7:29; "katecheo" means to instruct systematically, Acts 18:24; "matheteuo" means to train disicples, Matthew 28:19; "paideuo" means to train/instruct, Hebrews 12:6; "noutheteo" is to correct, counsel, 1 Thessalonians 5:14; "parangello" to command, order, Acts 15:5; "paradido" to hand down tradition, Matthew 11:27.[38] Teaching is central to God's plan of redemption. God is the ultimate teacher, He then gave that role to parents, and to His people to teach the next generation (Deuteronomy 6:4-25). For example, the writer of Proverbs begins the book exhorting the reader to listen to one's parents and the "words of the wise." Proverbs 1-9 is a foundational Biblical passage for the study on Christian mentoring. The writer of

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[36] Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationship You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 48.
[37] Col. 1:28 *ESV*.
[38] Walter A. Elwell, *Baker's Evangelical Dictionary of Biblical Theology* (Grand Rapids: Baker, 1996), http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/teach-teacher.html (accessed June 14, 2017).

these passages serves as a teacher/mentor to the hearer or reader. Daniel Estes writes in

Hear, My Son: Teaching and Learning in Proverbs 1-9,

> The metaphor of the guide best pictures the multi-faceted role of the teacher in Proverbs 1-9. As a guide, the teacher uses his knowledge and experience to provide direction for the learner. The ultimate goal, however, is that the learner will develop independent competence in living responsibly in Yahweh's world. The teacher's progression from expert authority to facilitator parallels the intellectual and moral development of the learner. When the learner is a novice, the teacher must exert a higher degree of direction, but as the learner grows in wisdom, the teacher is able to become more of an enabler to assist the learner as he makes his own decisions. Thus, the teacher's role is to be a guide, to motivate the learners on to maturity. The teacher is at times an expert, at times a facilitator, but always the guide, pointing the learners toward their own independent competence.[39]

Trevethan points out that in these passages found in Proverbs 1-9 the guide/teacher instructs the student in four foundation convictions. First, God is the miraculous Redeemer and covenantal, faithful, and loving Creator of heaven and earth; second, children are to listen to their parents for instruction and direction. "Listen, my son, to your father's instruction, and do not forsake your mother's teaching." Third, wisdom is the critical qualification and virtue for mentors; forth, wisdom is a gift from the Lord and the result of disciplined seeking.[40] Estes makes a valid point concerning these passages as it relates to the role of the instructor and learner, "The teacher is always viewed as a vital, active component in the learning process, even when the responsibility of the learner is most in the foreground."[41]

In the New Testament, Jesus and Paul are examples of a mentor pouring life into those that follow them. Jesus begins the process of mentoring by calling a group of men

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[39] Daniel J. Estes, *Hear, My Son: Teaching and Learning Proverbs 1-9*. New Studies in Biblical Theology (Downers Grove, IL, InterVarsity Press, 1997), 134.

[40] Thomas Trevethan, *A Christian Theology of Mentoring*, Graduate and Faculty Ministries (InterVarsity, 2016), https://gfm.intervarsity.org/resources/christian-theology-mentoring (accessed August 1, 2016).

[41] Estes, *Hear, My Son,* 134.

to "follow me." Anderson and Reese point out that Jesus' style of teaching is very different than that of the classroom model today. It was predicated on a relationship. Jesus invested Himself into the lives of His disciples. He primarily lived with His disciples traveling with them over the course of three years experiencing different life situations and teaching them about the kingdom of God while preparing them to continue the ministry after His ascension into heaven.[42] Before Jesus leaving them He commanded them to carry on the work He had started, "Go therefore and make disciples of all nations…teaching them to obey everything that I have commanded you."[43]

The Apostle Paul, even though he did not physically walk with Christ, understood the example Jesus put forth. Paul writes in 1 Thessalonians 1:6-7, "You became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and Achaia." Paul would use this model of education throughout his ministry in the churches he established and with the people he would ask to join him in the ministry.

Paul provides an example of what mentorship looks like in his relationship with Timothy, his spiritual son (1 Timothy 1:2). Paul invites Timothy to accompany him on his journey (Acts 16:1-3), to live near him so Paul could pour into Timothy and equip him for ministry. Mike Oney assesses Paul's mentoring process in 2 Timothy, "He shares his remembrance of Timothy's (a) sincere faith, (b) heritage of faith that was resident within his grandmother and mother, and (c) unique gifts to server God." Oney points out that within the Mediterranean culture one would find their understanding of oneself from

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[42] Anderson, *Spiritual Mentoring*, 16.
[43] Matt 28:19-20 *ESV*.

the perspective of those they honored. Timothy's perspective would rest totally on Paul's view of him.[44] Paul guides Timothy by calling him to remember past experiences and connect them to his current situation. Paul was helping to shape and mold Timothy into the minister he needed to be. Paul held such a position in Timothy's life that he could encourage him and yet challenge him as well. Paul instructed Timothy to pour into other believers as he had done in 2 Timothy 2:2, "What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also." This mandate of passing on the faith through the work of spiritual mentoring continues today, "Be imitators of me, as I am of Christ."[45]

Theological Perspective: Mentoring

Multiple theological aspects of mentoring can be found in the Scriptures. In this section which examines faculty-student mentoring from a theological perspective, several concepts will be examined. This study will begin with a theology of relationship, then explore a theology sanctification (holiness, purity, and personal growth), and finally explore servant leadership from the aspect of one empowering another to grow and serve one another.

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[44] Mike Oney, "2 Timothy: Mentoring an Experiential Learner," School of Global Leadership & Entrepreneurship, Regent University, May 2007, 3. www.regent.edu/acad/global/publication/bpc_preceedins/2007/On (accessed June 19, 2017).

[45] 1 Cor 11:1 *ESV*.

Mentoring: Relationship

To know one's self, one must first know God, according to John Calvin.[46] The

knowledge of God and knowledge of self is closely related. For one to grasp oneself as a

human being created in the "image of God," one must first understand who God is.

The Christian faith, unlike the other world religions, declares that God is not

merely "monotheistic." The God of the Christian faith has revealed himself as Father,

Son, and Holy Spirit. The doctrine of the Trinity is defined as, "God eternally exists as

three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one

God." [47] The Father, Son, and Holy Spirit have their identities rooted in relationship to

one another.[48] According to Daniel Migliore:

> The Trinitarian persons are precisely not self-enclosed subjects who define
> themselves in separation from and opposition to others. Rather, in God "persons"
> are relational realities and are defined by intersubjectivity, shared consciousness,
> faithful relationships, and the mutual giving and receiving of love.[49]

Henceforth, the God of the Christian faith has His "being" in relationship.[50] According to

Charles Nyamiti, an African theologian, God is essentially "communicative"; God is a

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[46] John Calvin, *Institutes of the Christian Religion* (Grand Rapids: Christian Classics Ethereal Library, 1536), http://www.ccel.org/ccel/calvin/institutes.pdf (accessed September 20, 2017).

[47] Wayne Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith* (Grand Rapids: Zondervan, 1999), 104-122. The fact that God is three persons means that the Father is not the Son; they are distinct persons. It also means that the Father is not the Holy Spirit, but they are distinct persons. And it means that the Son is not the Holy Spirit. These distinctions are seen some of passages in the New Testament.

[48] Grudem, *Bible Doctrine*, 118-120.

[49] Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, 2d ed. (Grand Rapids: Eerdmans, 2004), 77. "Otherness" is the presupposition of love; it is the essential ingredient in love. Because love requires another, God cannot eternally exist in isolation and aloneness; thus, God cannot be one Person. In order to be eternally love, God must eternally exist in fellowship or communion of divine Persons. God does not "become" love when he creates human beings; God is "love" from all eternity.

[50] Grudem, *Bible Doctrine*, 110. The three different persons of the Trinity are one not only in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. In other words, God is only *one being*. Martin Davis, "The Holy Trinity and Human Relationships," http://martindavis.blogspot.com/2013/07/the-holy-trinity-and-human-relationships.html (accessed on September 19, 2017) "The Name of God as revealed in the New Testament explicitly denotes relationship (cf. Matt 28:19; 2 Cor 13:14). There can be no Father without the Son; there can be no Son without the Father. In sending his "only begotten Son" into the world, God reveals himself as the God whose "being" is constituted by relationship."

communion of "unbounded sharing…in perfect harmony and absolute oneness among the divine Persons."[51]

The belief that God co-exists in constant communion, Father, Son, and Holy Spirit has a direct bearing upon the biblical teaching of man being created "in the image of God." The image bearing aspect of man means that man is like God in various ways. Grudem list the attributes, "intellectual ability, moral purity, spiritual nature, dominion over the earth, creativity, ability to make ethical choices, and immortality."[52] Grudem does not include a relational aspect in his list of attributes. Migliore adds, "Because God has his 'being-in-relationship,' he has created human beings to have their 'being' in relationship."[53] Kenda Dean speaks of the desire for relationship as a deep hunger, "homo religiosus' longing for communion with the God whose desire for intimacy is the reason for our own." The intimacy with God equates to "being known" not on a surface level but the innermost part of one's self.[54] The Psalmist writes in Psalm 139 about "being known" by God.[55] In the first 14 verses of the psalm a form of the verb, "to know" is used five times, and synonyms of the verb appear three times.[56] The writer of the psalm is overwhelmed by the depth of being known by God, yet it is a source of joy and satisfaction.[57] Dean adds, " 'Being known' requires willing vulnerability, for revealing

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[51] Charles Nyamiti, *African Tradition and the Christian God* (Eldoret, Kenya: Gaba, 1978), 64.

[52] Grudem, *Bible Doctrine*, 190.

[53] Migliore, *Faith Seeking Understanding*, 80.

[54] Dean, *Practicing Passion*, 117-18.

[55] Michael Wilcock, *The Message of Psalms 73-150: Songs for the People of God*, J. A. Motyer, ed. (Downers Grove, IL: InterVarsity, 2001), 258-59. How God knows me is detailed in a variety of ways through the first four verses. The verbs read like an extract from a thesaurus: search/examine, know, perceive/understand, discern/sift, be familiar with. The pairs of words suggest how comprehensive God's knowledge is. He knows me completely.

[56] Richard J. Clifford, *Psalms 73-150*, Abingdon Old Testament Commentaries (Nashville, TN: Abingdon, 2003), 279. See also John Goldingay, *Psalms 90-150* (Grand Rapids: Baker, 2008), 629.

[57] Clifford, *Psalms 73-150*, 282.

my innermost self to you gives you enormous power. When I lay myself 'bare' before you, I strip myself of my defenses; I trust that you will love me and not level me. Intimacy with God is no less perilous."[58]

In Genesis 2, one finds God engaging Adam in a mentoring relationship. God instructed and guided Adam on how to live and gave him a job naming the animals and caring for creation. After creating the world and proclaiming it was "good" God realized that there was no suitable helper for Adam and then declared that, "It is not good that the man should be alone; I will make him a helper fit for him."[59] The one thing that was not right in the world that God had created was man did not have anyone like himself with whom to be in relationship. Rick Langer, a professor at Biola University shares, "Adam and Eve were to complement each other. They were not redundant creations but complementary. Without a complement, we are fundamentally incomplete. We were designed for relationship."[60] Martin Davis echoes Lang's sentiment, "God did not create humans as solitary 'individuals' but as 'male and female,' in such a way that they need each other to be human."[61] Relationship is an essential aspect of who God is, and He establishes this as a core component of who man is from the beginning. This theme of relationship between God and man and man to man carries throughout the rest of Scripture.[62]

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[58] Dean, *Practicing Passion*, 120.
[59] Gen 2:2 *ESV*.
[60] Rick Langer, "The Theology of Relationships," Class Lecture given at Biola University on October 18, 2011, http://open.biola.edu/resources/the-theology-of-relationships (accessed September 20, 2017).
[61] Martin Davis, "The Holy Trinity and Human Relationships," Blog post-July 19, 2013, http://martinmdavis.blogspot.com/2013/07/the-holy-tinity-and-human-relationships.html (accessed on September 19, 2017).
[62] Andrew Schmutzer and Alice Mathews, "Relationships (Genesis 1:27; 2:18, 21-25)," https://www.theologyofwork.org/old-testament/genesis-1-11-and-work/god-creates-and-equips-people-to-work-genesis-126-225/relationships (accessed on September 20, 2017).

In these early passages of Scripture, we encounter God as the Creator of the world and the concept of the mentoring relationships. Adam after have eating the forbidden fruit hides. Why did he hide? Adam was anticipating God's visit. In these encounters, one sees that God was intimately involved in Adam and Eve's lives. Tom Beaudoin suggest that because God is the creator of the mentoring relationship, when one endeavors to mentor another person, one is participating in a divine act.[63]

In so many of the relationships noted in Scripture - Moses and Joshua, Eli and Samuel, Elijah and Elisha, Christ and His disciples, Paul and Timothy - a person stronger in the faith assists another person(s) in the faith, developing them into the next leader to carry on the faith. Discipleship portrayed in the NT is done in relationship. The Christian faith cannot be done alone. Being a disciple of Christ is about being in a relationship with Christ and fellow believers. Spiritual mentoring is the concept of one person of more mature faith helping another person or persons of less mature faith. Hinson stated, "spiritual guidance is helping others get in touch with the working of Grace, namely, God personally present, in their lives."[64] Dietrich Bonhoeffer wrote in *Life Together*, "Christian needs another Christian who speaks God's Word to him. He needs him again and again when he becomes uncertain and discouraged, for by himself he cannot help himself without belying the truth."[65]

Leaders of the faith must take up this mantel and pour life into future leaders to carry on the faith. Anderson states, "Spiritual formation, education of the heart, in other

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[63] Tom Beaudoin, "A Spirituality of Mentoring," *America The Jesuit Review*, 189 (2003), http://www.americamagazine.org/issue/440/article/spirituality-mentoring (accessed June 26, 2017).
[64] E. Glenn Hinson, *Spiritual Preparation for Christian Leadership* (Nashville, TN: Upper Room Books, 1999), 168.
[65] Dietrich Bonhoeffer, *Life Together*, trans., John W. Doberstein (New York: Harper, 1954), 23.

words, requires something more than traditional Western forms of instruction. It requires

a mentorship of the heart, a relationship with a teacher of life who is able to convey what

was learned from the teacher's own faithful mentor, a way of life that is formed, not

merely instructions that are given."[66] Professors at a Bible college have been provided an

excellent opportunity to pour life into and develop the future leaders of the church.

Instruction in biblical knowledge and ministry preparation are necessary but assisting in

the spiritual development of the student is an even a loftier accomplishment.

Mentoring: Accountability

Nothing in all creation is hidden from God's sight.
Everything is uncovered and laid bare before the
eyes of Him to whom we must give account.[67]

Accountability starts within the Triune God. God demonstrates the importance of

the concept of accountability even though each person of the Godhead is co-eternal and

coequal. The Holy Spirit accepts His role as the Comforter and Enabler coming and

indwelling believers. Christ accepts His role as the suffering Savior, stepping down from

heaven and becoming human so He might die for our sin and become our Advocate at the

right hand of Father. John states in his gospel multiple times, "Jesus always did the things

that pleased the Father." Paul references the accountability of the Son to the Father in 1

Corinthians 15:28, "When all things are subjected to him, then the Son himself will also

be subjected to him who put all things in subjection under him, that God may be all in

all." The act of submission does not imply the Son is lesser than the Father or the

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[66] Anderson & Reese, *Spiritual Mentoring*, 17.
[67] Heb 4:13 *ESV*.

submission of the Spirit to the Son makes Him lesser. Each person of the Godhead has different roles and functions.

Scripture reveals to us how important accountability is to God. God will hold man accountable for one's deeds. Paul writes in Romans 14:12, "So then each of us will give an account of himself to God." There will be personal accountability toward God. God has provided His Word and the Holy Spirit to provide direction and guidance to the believer's life. Not only is there accountability to God, but Scripture calls Christians to submit themselves to one another. Paul writes in 1 Corinthians 12 that Christians are all part of the same body and each member belongs to the other. Christian accountability covers several different aspects such as spiritual maturity, encouragement, and sin issues within a believer's life. The writer of Hebrews in 10:24 says, "And let us consider how to stir up one another to love and good works." Paul directs the Thessalonians, "Therefore encourage one another and build one another up…"[68] Solomon writes in Ecclesiastes 4:9-10, "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow." Scripture alludes to man as being like a sheep, and like sheep, man tends to go astray.[69] Paul addresses one aspect of the issue of accountability as it relates to sin writing to the church in Galatians 6:1-2, "Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ." James provides another aspect, "Therefore, confess your sins to one another and pray for one another, that you may be healed."[70] Accountability is hard

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[68] 1 Thess 5:11. *ESV.*
[69] Isa 53:6. *ESV.*
[70] Jas 5:16 *ESV.*

but necessary for one to grow and mature in the faith. Bryan Chapell in *Holiness of*

Grace describes the importance of accountability is for the believer,

> One of my more meaningful automobile trips came when a church elder drove me
> from the airport to his church to preach. He said he had discovered his own walk
> with the Lord could be charted according to his level of accountability with other
> Christians. He said, "I have discovered in the Christian life that you are moving
> either toward or away from accountability." Very few healthy things in the
> Christian life happen in secret. If you cannot or will not tell your spouse, your
> peers, or your superiors about something, then accountability falters. Our
> immersion in and integrity with these patterns of Christian association and
> accountability are ordinary means by which we grow in godliness.[71]

The writer of Hebrews echoes similar sentiments, "For the moment all discipline seems

painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those

who have been trained in it."[72]

Cultivating a relationship between fellow Christians where spiritual maturity,

encouragement, and one's sins are exposed is indispensable for a healthy spiritual life.

Fred Smith suggests that a willingness to confront is one mark of a wise mentor.

Mentoring can be a powerful change agent when the mentee allows accountability in the

relationship.[73] Paul Stanley and Robert Clinton list accountability as one aspect of the ten

commandments of mentoring. They share that accountability is an important part of

mentoring and one that just does not happen. One must plan and establish this aspect of

mentoring.[74] Robert Clinton defines the relationship dynamic as "a growing interactive

trust between mentor and mentee which is the basis upon which responsiveness, and

accountability will function and which will eventuate in empowerment."[75] Stanley and

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[71] Bryan Chapell, *Holiness by Grace: Delighting in the Joy That Is Our Strength* (Wheaton, IL: Crossway, 2001), 138-39.
[72] Heb 12:11 *ESV*.
[73] Waylon B. Moore, "Accountability: Increasing Your Mentoring Impact," http://mentoring-disciples.org/Accountability.html (accessed June 27, 2017).
[74] Stanley and Clinton, *Connecting,* 199.
[75] Anderson & Reese, *Spiritual Mentoring*, 76.

Clinton state, "Accountability is the prod to make sure this happens, because change is difficult and rarely takes place without it."[76]

Bill Hull in his book, *The Disciple Making Pastor*, writes of the need for accountability to occur in the disciple-making process,

> To believe you can make disciples or develop true maturity in others without some form of accountability is like believing that you can raise children without discipline, run a company without rules, or lead an army without authority. Accountability is to the Great Commission what tracks are to a train.[77]

This accountability is not coercive in nature, manipulative, an invasion of one's privacy, or domineering. This accountability done in relationship is to help promote spiritual health, honesty, obedience to God, and an evaluation of one's Christian walk with God and fellow Christians. The change that occurs in the mentee in this process is through the working of the Spirit of God and the truth that comes from God's word.

Rod Reed states, "The essential goal of spiritual formation in all settings is to become more and more like Christ…Christian universities influence the processes and goals of spiritual formation differently than typical approaches in church-based college ministries."[78] Faulty are uniquely positioned to impact students' spiritual formation. Todd Hall's study "Furnishing the Soul" revealed that faculty were cited in four of the top ten "spiritual transformational influences" for students.[79] Paul Hoon states, "The spiritual development of the student begins with and depends upon the spiritual formation of the

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[76] Stanley and Clinton, *Connecting*, 199.
[77] Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: Revell, 1988), 159.
[78] Rod Reed, "The Power of Context: Spiritual Formation in the Christian University," in *Building A Culture of Faith: University-Wide Partnerships for Spiritual Formation*, ed., Cary Balzer and Rod Reed (Abilene, Texas: Abilene Christian University Press, 2012), 93.
[79] Todd W. Hall, "Furnishing the Soul: Relational Transformation" (Biola Chapel, September 21, 2009), http://open.biola.edu/resources/furnishing-the-soul-part-1 (accessed September 10, 2017).

faculty."[80] David Gushee developed a framework for faculty to influence students "The Professor's Task: Incarnating a Way of Life."[81] Faculty are the central figures on the campus and serve as role models in the lives of students.[82]

Mentoring: Sanctification

Baker's Evangelical Dictionary defines the Greek word translated "sanctification" (hagiasmos) to mean "holiness." To sanctify means "to make holy, to be set apart."[83] The Old Testament Hebrew word for holy is "qadash." It is often used to describe the act of consecrating an object or person to the service of God.[84] The Bible is clear that only God is holy, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"[85] and yet Christians are called "to be holy, for I am holy."[86] Christians are to imitate Christ, but cannot obtain perfection in this life. Christians need help. God provides in the person of Holy Spirit. Kevin DeYoung emphasizes the role of the Holy Spirit in the sanctification process, "The Spirit sets us apart in Christ so that we might be cleansed by this blood (definitive sanctification), and he works in us so that we can be obedient to Jesus Christ (progressive sanctification)."[87]

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[80] Carl L. Balzer, "Leaving a Mark: The Role of Faulty in University-wide Spiritual Formation," in *Building A Culture of Faith*, ed., Cary Balzer and Rod Reed (Abilene, Texas: Abilene Christian University Press, 2012), 63.

[81] Reed, "The Power of Context," 102.

[82] Reed, "The Power of Context," 102.

[83] Bradford A. Mullen, *Baker's Evangelical Dictionary of Biblical Theology*, www.biblestudytools.com/dictionary/sanctification/ (accessed on June 29, 2017).

[84] Louis Berkhof, "Party Four: The Doctrine of the Application of The Work of Redemption," *Systematic Theology*, https://www.biblicaltraining.org/library/sanctification/systematic-theology/louis-berkhof (accessed on June 29, 2017).

[85] Isa 6:3 *ESV*.

[86] 1 Pet 1:16 *ESV*.

[87] Kevin DeYoung, *The Hole in Our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness* (Wheaton, IL: Crossway, 2012), 81.

Sanctification is an internal process in a person's life that is revealed in the living out of one's life. Paul calls the believers in Corinth to look at his life and emulate it as he followed Christ.[88] Paul addresses the church in Philippi concerning sanctification, "Not that I have already obtained this or am already perfect, but I press on to make it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."[89] The Christian is admonished in the Gospels and Paul's writings to put to death the old self and to deny one's self which was corrupt and put on the new self.[90] Sanctification is progressive, that is to say, it's a process, not reaching completion till death, yet we are to continue to press forward and to encourage others in their journey to do the same.

When considered in a mentoring context, sanctification is the process of helping another believer grow in their knowledge of the Word. The writer of Hebrews calls for the Christian to grow up in the faith, "Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgement."[91] Peter admonishes the believer to crave the Word, "Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation."[92] Paul writes to Timothy and Titus instructing them to teach the Word faithfully and oppose those teaching false doctrines that will lead others astray.[93] Early church leaders faced similar issues in confronting sound doctrine.

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[88] 1 Cor 11:1 *ESV.*
[89] Phil 3:12-14 *ESV.*
[90] Gal 2:20, 6:14; Eph 4:22-24; Phil 3:8; Col 3:5; Luke 9:23-24; Rom 6:6-7, 11-14; 1 Pet 4:1-2; Titus 2:12; Matt 10:38 *ESV.*
[91] Heb 6:1-2 *ESV*
[92] 1 Peter 2:2 *ESV*
[93] 1 Tim 1:4, 6-7, 8-10, 19-20; 4:1, 7; 5:13, 15; 6:20; 2 Tim 2:25-26; Titus 1:10-14; 3:9 *ESV.*

After the death of Athanasius in 373, Basil took on the mantle of leading the Church against Arianism. Basil would write letters to the church leaders providing insight and influencing the clergy toward sound doctrine.[94] Gregory of Nazianzus describes Basil's campaign for orthodoxy among the clergy writing:

> He drew up a sketch of pious doctrine, and by wrestling with and attacking their opposition he beat off the daring assaults of the heretics…Again, since unreasoning action and unpractical reasoning are alike ineffectual, he added to his reasoning the succor which comes from action; he paid visits, sent messages, gave interviews, instructed, reproved, rebuked, threatened, reproached.[95]

Doctrinal issues continue to face the Church today. For example, postmodernism is a philosophy that can seem to run counter to the Christian faith for some while others embrace it.[96] Stanley Grenz defines postmodernism in a broad scope, "Postmodernism refers to the intellectual mood and cultural expressions that are becoming increasingly dominant in contemporary society."[97] Postmodernist find the influence of art, stories, experiences, and relational communities more persuasive than science and logic.[98] One of the central tenets of postmodernism is relativism, the idea that all truth is relative. Postmodernism rejects the absolute truths of Scripture (Existence of God, Jesus is the only way to heaven, sexual morality, and the view of sin) causing people to reject the Bible and the God of the Bible.[99] Dan Kimball does not agree with the premise of postmodernist outright rejection of absolute truths. He states,

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[94] Smither, *Augustine as Mentor*, 69.

[95] Gregory of Nazianzen, *Orations: 43:43*, www.newadvent.org/fathers/310243.htm (accessed June 29, 2017).

[96] James K. A. Smith, *Who's Afraid of Postmoderism? Taking Derrida, Lyotard, and Foucault to Church* (Grand Rapids: Baker, 2006), 18.

[97] Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996), 13.

[98] Heath White, *Postmodernism 101: A First Course for the Curious Christian* (Grand Rapids: Brazos, 2006), 101.

[99] "Postmodernism: Research Resources for Christianity's Relevancy in Today's Culture," *ApologeticsIndex*, www.apologeticsindex.org/p02.html (accessed June 29, 2017).

I am finding that emerging generations really aren't opposed to truth and biblical morals. When people sense that you aren't just dogmatically opinionated due to blind faith and that you aren't just attacking other people's beliefs out of fear, they are remarkably open to intelligent and loving discussion about choice and truth.[100]

Jamie Smith in his book, *Who's Afraid of Postmodernism?* doesn't outright embrace postmodernism nor does he reject it. He claims that tenets of postmodernism can push the Church to reclaim the truths about the nature of the church that seemed to have been lost in modernity.[101] Smith claims instead of see postmodernism as against truth let it be "a catalyst for the church to reclaim its faith not as a system of truth dictated by a neutral reason but rather as a story that requires "eyes to see and ears to hear.""[102]

A growing number of emerging generation are embracing some postmodern ideas. The postmodern ideas like openness without the restraint of reason, and tolerance without moral appraisal have to be addressed critically .[103] Nathan Chiroma and Anita Cloete write that faculty serving as mentors need to assess the spiritual development of the student and then make deliberate efforts to assist the student in understanding the sound doctrine that leads them to maturity.[104] Faculty must pray as Paul prayed for the Philippians, "That your love may abound more and more in knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ…"[105]

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[100] Dan Kimball, *The Emerging Church* (Grand Rapids: Zondervan, 2003), 76.

[101] Smith, *Who's Afraid of Postmoderism*? 23.

[102] Smith, *Who's Afraid of Postmoderism*? 28.

[103] "Postmodernism," www.apologeticsindex.org/p02.html (accessed June 29, 2017).

[104] Nathan H. Chiroma and Anita Cloete, "Mentoring As a Supportive Pedagogy in Theological Training," *HTS Teologiese Studies/Theological Studies* 71 http://dx.doi.org/10.4102/hts.v71i3.2695 (accessed June 29, 2017).

[105] Phil 1:9-10 *ESV*.

Mentoring: Empower

"To each is given the manifestation of the Spirit for the common good."
1 Corinthians 12:7

"But each of us was given grace according to the measure of Christ's gift."
Ephesians 4:7

Dictionary.com defines "empower" as the means to enable or permit someone to do something.[106] Spiritual Empowerment as defined by Dr. Richard Parrott, "To cooperate with the Holy Spirit in following and advancing the mission of Christ's as we live true to our best in Him each day."[107] Empowerment is an essential aspect of mentoring. It is to encouraging the mentee to think about how God has uniquely made and gifted them, helping them to employ those things for God. Paulo Freire, a Latin American educator, shares that the task of the mentor is to "liberate" the mentee. Freire states, "It is not, to encourage the mentor's goals and aspirations and dreams to be reproduced in the mentees, but to allow mentees to fulfill their own calling in their own history.[108] Dr. Doran McCarty writes in a similar vein, "The Spiritual Formation Mentor is one who is 'with' another, helping that person find out about his or her inner self and how that Spirit deals with his or her spirit."[109] Stephen Evans shares that as a student at Wheaton his mentor, Arthur Holmes, challenged him with this task,

> Holmes told me clearly that I was called to be faithful, that I must not worry about results, but leave them in God's hands. At the same time, he said that I had an obligation to think strategically about God's kingdom in the world today. Was it

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[106] "Empower," http://www.dictionary.com/browse/empower (accessed July 10, 2017).

[107] Richard Leslie Parrott, "Growing in Christ: Spiritual Empowerment," *My Soul Purpose*, http://www.mysoulpurpose.org/growing-in-christ-spiritual-empowerment (accessed July 10, 2017).

[108] Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College, 2005), 94.

[109] Doran McCarty, "A Guide for Spiritual Formation Mentors," *Resources for Spiritual Formation Mentors*, https://07fbcb0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/a/0e5362037_1471559290_a-guide-for-spiritual-mentors.pdf (accessed July 10, 2017).

possible that God had some important work for me to do? Was there a place that I could invest my life strategically, a way to use the gifts and opportunities God had given me for his purposes?... The key question he posed was 'How can you invest your life strategically for the kingdom of God?'[110]

A mentor cannot answer this question posed by Holmes for a mentee. The job of the mentor is not to tell the mentee what to do but to help them hear and respond to the voice of the Lord. McCarty writes, "The Spiritual Formation Mentor does not speak for the Lord but sensitizes and helps another to listen for the voice of God."[111] For example, in scripture Eli did not hear God's call to Samuel, but helped Samuel listen to the Lord and respond according to the calling God was placing on his life. Like Eli, a mentor does not hear the voice of the Lord for the mentee but helps them understand and respond to the Lord according.

Empowering according to Paul Stanley and Robert Clinton is when a mentor assists a mentee to grow through a situation. It is not just the transfer of information or knowledge but actual change taking place in the mentee's life.[112] Williams writes that a mentor has a decisive advantage that they observe the mentee in numerous settings and can speak into those moments.[113] Jesus called his disciples to follow him, and He would make them fishers of men. Jesus would use the next three years to train and teach His disciples, and while He was still on earth, He would send them out to do ministry. The disciples would come back and share their experiences, and Jesus would instruct and teach them more. He was empowering them for the time when He would not be present

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[110]Thomas Trevethan, "A Christian Theology of Mentoring," *Graduate and Faculty Ministries*, Intervarsity, https://gfm.intervarsity.org/resources/christian-theology-mentoring (accessed August 1, 2016).
[111] Doran McCarty, "A Guide for Spiritual Formation Mentors," *Resources for Spiritual Mentors*, https://07fbcb0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/a/0e5362037_1471559290_a-guide-for-spiritual-mentors.pdf (accessed July 10, 2017).
[112] Stanley and Clinton, *Connecting*, 32.
[113] Williams, *The Potter's Rib*, 93.

with them.[114] Paul did the same with those he called to minister with him. Timothy and Titus went on missionary journeys with Paul, and then Paul would place them in ministry context. He would then write to them instructing them and also reminding them of their call and their gifting.[115] Empowering another to live out their calling is essential for that person to fulfill their call. Benjamin Disraeli states, "The greatest good you can do for another is not just to share your riches but to reveal to him his own."[116]

Mentoring: Spiritual Direction

"Where there is no guidance, a people falls,
but in an abundance of counselors there is safety."
Proverbs 11:14

"To direct a soul is to lead it in the ways of God,
it is to teach the soul to listen for the Divine inspiration, and to respond to it."
Jean Grou, Jesuit 1731-1803

Another component of mentor is one of giving *spiritual direction*. Victor Copan writes, "Probably the term with the longest standing tradition attached to the art of aiding individuals in their spiritual journey is the term 'spiritual director'."[117] Eugene Peterson in his book, *Working the Angels* defines giving *spiritual direction* as an act of making a person aware of what God is doing in one's life at any given moment.[118] Gordon Smith writes, "A spiritual director offers spiritual guidance and companionship to help us make

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[114] Matt 10:5-15, Mark 6:7-13 *ESV.*
[115] 1 Tim 1:18, 2 Tim 1:5-7; 4:5; Titus 1: 4-5 *ESV.*
[116] Benjamin Disraeli, *Global Thinkers Mentors*, http://globalthinkersmentors.org (accessed July 10, 2017).
[117] Victor A. Copan, *Saint Paul as Spiritual Director: An Analysis of the Concept of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction*, Paternoster Biblical Monographs (Eugene, OR: Wipf & Stock, 2008), 7.
[118] Disraeli, *Global Thinkers Mentors*, 4.

sense of our faith journey."[119] Peterson writing from a pastor's point of view seeing this

as one of the essential acts of a pastor. The other tasks of a pastor Peterson believes are

prayer and reading Scripture.[120] Peterson claims that three aspects occur in the moments

one is providing spiritual direction: (1) God is always doing something: an active grace is

shaping a life into a mature salvation; (2) responding to God is not sheer guesswork: the

Christian community has acquired wisdom through the centuries that provides guidance;

(3) each soul is unique no wisdom can simply be applied without discerning the

particulars of this life, this situation.[121] Smith echoes Peterson's sentiments, "Spiritual

direction has a very clear agenda: directing our attention to the presence of God in our

lives."[122] Copan states, "the focus in spiritual direction needs to remain on the

development of the primary relationship between the individual and God."[123]

Henri Nouwen speaks of *spiritual direction* as creating space for God in one's

life. Nouwen sees the goal of *spiritual direction* through the lens of spiritual formation.[124]

Spiritual formation consists of spiritual practices or disciplines one engages in to make

room for God in one's life. Nouwen identifies three practices he views as beneficial in the

spiritual direction process. The practices are (1) the discipline of the Heart, (2) the

discipline of the Book, and (3) the discipline of the Church or community of faith.[125]

Nouwen shares that a spiritual director is someone familiar with the disciples and helps

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[119] Gordon T. Smith, *Spiritual Direction: A Guide to Giving and Receiving Direction* (Downers Grove, IL: InterVarsity, 2014), 10.
[120] Eugene Peterson, *Working the Angels: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987), 3.
[121] Peterson, *Working the Angels*, 150.
[122] Smith, *Spiritual Direction*, 11.
[123] Copan, *Saint Paul as Spiritual Director*, 25.
[124] Henri Nouwen, Michael J. Christensen, and Rebecca Laird, *Spiritual Direction: Wisdom for the Long Walk of Faith* (New York: Harper, 2006), X.
[125] Nouwen, et al., *Spiritual Direction*, XIV.

hold a person accountable in the practice of the disciplines, offers prayer, wise counsel, and guidance.[126]

Spiritual direction is not a new concept in the Christian faith. Spiritual direction can be traced back to the earliest days of the church, practiced in Judaism as well as other religions. The writing of letters to instruct and provide guidance in spiritual matters can be found in first-century A.D. as well as in Paul's Epistles preserved in the New Testament as examples.[127] There are multiple examples within Scripture of someone offering spiritual direction. Barnabas serves as one in the life of Paul, Paul in the lives of Timothy and Titus, and Paul to the various churches. Barnabas brought Paul before the apostles declaring what had happened in his life on the road to Damascus and how Paul preached Christ boldly.[128] Barnabas continued to provide guidance in Paul's life traveling with him and promoting him to the forefront of leadership.[129] Paul instructed Timothy as Timothy struggled as a minister in Ephesus.[130] Paul instructs Titus to be a role model as he ministers in the church at Crete.[131] Paul in his relationship with the Corinthians, "For though you have countless guides in Christ, you do not have many fathers."[132] During the monastic movement of the fourth and fifth centuries, a spiritual director was seen as a father who helped shape the inner lives of his sons through prayer, concern and pastoral

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[126] Nouwen, et. al., *Spiritual Direction*, 22.
[127] David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove, IL: InterVarsity, 2002), 89.
[128] Acts 9:27 *ESV*.
[129] Acts 13:7-13 *ESV*.
[130] 2 Tim 1:4-7; 2:1, *ESV*.
[131] Titus 2:7, *ESV*.
[132] 1 Cor 4:15 *ESV*.

care.[133] Anderson and Reese point out that the practice of spiritual direction has always existed in the life of Christian communities sometimes more prevalent than others.[134]

It is important to note even though Peterson is writing from the perspective of a pastor and claims giving spiritual direction is one of the acts of a minister this act is not relegated just to the ordained minister, anyone can serve in this role. He does provide a disclaimer concerning the person serving as a spiritual director that they should only do so as they are immersed in their pursuit of holiness.[135]

Sharon Daloz Parks in her book, *Big Questions, Worthy Dreams* states that a true professor serves as a spiritual guide for students.[136] Parks acknowledges using the word "guide" might seem problematic to some crossing boundaries within the professor-student relationship. She clarifies the use of the word pointing to the unavoidable, but appropriate influence the faculty have in student's lives.[137] Faculty as a *guide* is one beckoning the spirit of the student. Parks clarifies this statement, "the encounter of student and teacher that serves a recomposing of truth-affecting the meaning of the whole of life-is a meeting of spirit with spirit."[138]

Faculty must realize their unique position in the lives of students. They cannot shy away from engaging in the lives of students. Christ called his disciples to "follow him," Paul wrote to the churches, "imitate me as I imitate Christ," and faculty partnering with the Holy Spirit need to be willing to walk beside students as they progress in their spiritual development.

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[133] Anderson and Reese, *Spiritual Mentoring*, 25.
[134] Anderson and Reese, *Spiritual Mentoring*, 25.
[135] Peterson, *Working the Angels*, 160.
[136] Parks, *Big Questions, Worthy Dreams,* 213.
[137] Parks, *Big Questions, Worthy Dreams*, 214.
[138] Parks, *Big Questions, Worthy Dreams*, 214.

Conclusion:

Throughout Scripture mentoring has been a part of the fabric of passing on the knowledge and purpose of Yahweh to mankind.[139] God established the practice with Adam in the garden. The prophets of God would share life with another to pass on the faith. Rabbis passed down their knowledge of Scripture to their disciple, Jesus shared His life with the twelve equipping them for the ministry, and then the disciples and apostles emulated Christ. Early church fathers thought mentoring was important and necessary. Augustine believed, "no one can walk without a guide."[140] Mentoring can be traced throughout church history Jean Grou (1731-1803), produced a manual for mentoring. John Calvin was referred to as a "director of souls" for his commitment to mentoring. Richard Baxter wrote to the Puritans about the need for spiritual guidance among particular groups of people.[141] Spiritual mentoring in universities, homes, churches, and communities is an important component of instruction that needs to be an aspect in education today whether that be formal or informal.[142] Education modality and society as a whole changed and the mentoring process went by the wayside. In recent years, there has been resurgence in mentoring. Stanley and Clinton share that "'self-made' man or woman is a myth and it leaves people relationally deficient and narrow-minded."[143] They go on to share that the cry of people today is "mentor me please."[144]

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[139] Ann Palmer Bradley, "Mentoring: Following the Example of Christ," *The ICCTE Journal*, https://icctejournal.org/issus/v4i2/v4i2-bradley (accessed June 15, 2017).

[140] Anderson & Reese, *Spiritual Mentoring*, 25.

[141] Bradley, "Mentoring: Following the Example of Christ," https://icctejournal.org/issus/v4i2/v4i2-bradley (accessed June 15, 2017).

[142] Howard Hendricks and William Hendricks, *Building Character In A Mentoring Relationship: As Iron Sharpens Iron* (Chicago, IL: Moody, 1995), 183.

[143] Stanley & Clinton, *Connecting*, 18.

[144] Stanley & Clinton, *Connecting*, 18.

Anderson and Reese share that,

> Spiritual formation, education of the heart, in other words, requires something more than traditional Western forms of instruction. It requires a mentorship of the heart, a relationship with a teacher of life who is able to convey what was learned from the teacher's own faithful mentor, a way of life that is formed, not merely instructions that are given.[145]

Chiroma and Cloete in an article written concerning mentoring in theological training state,

> That if one of the purposes of theological education is to aid in the spiritual formation of the person who is called to ministry, the shift in education must include an intentional support system of mentors that will focus on students' spiritual formation and not merely on the dispensing of theological information.[146]

Chapter four will focus on the unique audience of college students, specifically those that attended Southeastern Bible College. The chapter will expound upon the spiritual growth and development stages of young adults, particularly as it pertains to developing faculty mentorships to aid in the spiritual formation of the students.

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[145] Anderson & Reese, *Spiritual Mentoring*, 17.

[146] Nathan H. Chiroma and Anita Cloete, "Mentoring As a Supportive Pedagogy in Theological Training," *HTS Teologiese Studies/Theological Studies*, 71, http://dx.doi.org/10.4102/hts.v71i3.2695 (accessed June 29, 2017).

CHAPTER THREE

LITERATURE REVIEW: BIBLE COLLEGE STUDENTS, FACULTY MENTORSHIP,
AND CAMPUS MINISTRY STRATEGY

> Spiritual formation is integral to Christian higher education-it is the
> biblically guided process in which people are being transformed into the
> likeness of Christ by the power of Holy Spirit within the faith community
> in order to love and serve God and others.[1]

Introduction

The ability to implement and access a faculty mentoring program at a small Bible

college is not an easy task. There is little precedent research done in the area of faculty

and student mentoring especially at Bible colleges for spiritual formation. Alexander

Astin, Helen S. Astin, and Jennifer A. Lindholm in their book, *Cultivating the Spirit*

present the findings of a seven-year research study about the "spirituality" of college

students conducted at UCLA. The study desired to examine the "inner" aspect of the

students to the degree colleges and universities give attention.[2] The researchers did study

the religious beliefs of students in so far as to determine the connectivity between

religious and spiritual development. Part of the study measured the religiousness changes

of students that occurred during the college years and compared that to the spirituality of

students during the same time frame. The study revealed that the level of Religious

Engagement and Conservatism of students declined while four of five indicators of

students' spirituality experienced positive growth.[3] Alternatively, Christian Smith and

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[1] Patrick Otto and Michael Harrington, "Spiritual Formation Within Christian Higher Education," *Christian Higher Education* 15 (2016), 252-62.

[2] Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm, *Cultivating the Spirit: How College Can Enhance Students' Inner Lives* (San Francisco, California: Jossey-Bass, 2011), 1-2.

[3] Astin, et al., *Cultivating the Spirit*, 99.

Melinda Lundquist Denton reported on the state of teenagers' faith in a study conducted by the National Study of Youth and Religion. The study focused on the religious and spiritual lives of teenagers in America. Smith and Denton conclude that the "de facto dominant religion" among teenagers in the U.S. is what they identified as "Moralistic Therapeutic Deism."[4] Smith continued to examine the participants of the original study into college and post-college life. The follow-up study endeavored to understand the impact of college and work had on this group of individuals. Brad Johnson researched faculty mentoring of students relating to students' success in college and post-college endeavors, but the research did not focus on the spiritual formation of students.[5] These research projects will be engaged in the literature review to demonstrate the impact faculty mentors have on students. Bob Yoder conducted a two-year study at Goshen College focusing on the faith-mentoring environment. Within the study, Yoder addresses the role of faculty serving as faith-mentors.[6] The spiritual and psychological development of college students will be addressed. Understanding how and what college students believe is important as one attempts to engage students. This chapter will focus on the sources found to be most relevant concerning SEBC faculty-student mentorship program.

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[4] Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (Oxford: New York: Oxford University Press, 2005), 162.

[5] W. Brad Johnson, *On Being a Mentor* (New York: Routledge, 2016), 3.

[6] Bob Yoder, "Strengthening a Christian College as A Faith Mentoring Environment," (Goshen, IN: Goshen College, 2013) https://www.aymeducators.org/wp-content/uploads/College-Setting-as-a-Faith-Mentoring-Environment-by-Bob-Yoder.pdf (accessed July 17, 2017), 1.

Faith Development

The need to understand the faith development of young adults (emerging generation) is essential if one desires to impact their spiritual formation. James Fowler's, *Stages of Faith* is helpful for identifying and understanding where students are in the progress of faith development as they transition from high school to college. Fowler establishes seven stages of faith beginning with infancy (undifferentiated faith) concluding with adulthood (universalizing faith).[7] Stage three and four are particularly relevant to this study. Stage three, Synthetic-Conventional faith, correlates with adolescence. The mark of this stage is a person's experience outside the influence of family. Fowler identifies these influences to include: family, school or work, peers, media, and perhaps religion. Fowler offers a disclaimer concerning stage three; it can become the permanent place for many adults in their faith development.[8] Stage four, Individuative-Reflective faith, takes form in young adulthood. It is identified as the transition period when later in adolescence the individual begins to take responsibility for his or her commitments, lifestyle, beliefs and attitude.[9] The shift from stage three to stage four constitutes the change from living a faith that one has not consciously chosen to choose a faith which one examines and reflects upon.[10] It is important to note that this faith shift is marked by the authority figures that adolescents trust to speak into their lives during this transition. This faith transition correlates with students going to college.

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[7] James W. Fowler, *Stages of Faith: The Psychology of Human Development and The Quest for Meaning* (New York: Harper, 1981), 113.
[8] Fowler, *Stages of Faith*, 172.
[9] Fowler, *Stages of Faith*, 182.
[10] Romney M. Moseley, David Jarvis, and James W. Fowler, "Stages of Faith," in *Christian Perspectives on Faith Development*, ed. Jeff Astley and Leslie Francis (Grand Rapids: Eerdmans, 1992), 48-53.

Sharon Daloz Parks provides another perspective of understanding the development of young adults. Parks suggest that the essential task of emerging adults, "lie in the experience of the birth of critical awareness and consequently in the dissolution and recomposition of the meaning of self, other, world, and 'God.'"[11] This stage of life is ripe for asking big questions and crafting worthy dreams. How long does this phase of life last? Parks states, "It can take a while."[12] Young adulthood to adulthood is identified as a shift from just 'being a life' to 'knowing we have a life.'"[13] If and how this transition occurs will make a significant difference in a young adult person's life. To grasp this transformation, one needs to understand the development of human meaning-making, the development of "faith."[14] Parks defines faith, "the activity of seeking and discovering meaning in the most comprehensive dimensions of our experience-this is, faith is as much a verb as a noun."[15] She identifies emerging adulthood as ripe for vital transformation in mean-making and the reformation of faith, but indicates that this does not occur alone. She claims that the depth of the change depends on "the hospitality, aspirations, and commitment of the adult culture as mediated through both individuals and institutions."[16]

Parks' developmental perspective is influenced by multiple psychosocial theorists such as Piaget, Erikson, Perry, Levinson, Keniston, Kegan, Gilligan, Belenky, and Arnett. Fowler's stages of faith are a component of Parks' theory.[17] Parks' view of the meaning-

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[11] Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith* (San Francisco, CA: Jossey-Bass, 2011), 8.
[12] Parks, *Big Questions, Worthy Dreams*, 8.
[13] Parks, *Big Questions, Worthy Dreams*, 9.
[14] Parks, *Big Questions, Worthy Dreams*, 9.
[15] Parks, *Big Questions, Worthy Dreams*, 10.
[16] Parks, *Big Questions, Worthy Dreams*, 10.
[17] Parks, *Big Questions, Worthy Dreams*, 46-69.

making journey is a four-step process as opposed the traditional three-step process. The

faith development process is fluid and is not easily marked by particular life

accomplishments. According to Parks young adults do not shift entirely from Fowler's

stage three to stage four during or at their completion of college. She states "mature"

college students who graduate continue "to exhibit a mixture of both 'dependent' and

'inner-dependent' behaviors."[18] She identifies this additional stage between Fowler's

stage three and four as "young adulthood."[19] Parks claims there are distinctive ways of

making meaning between conventional faith (adolescence) and critical-systemic faith

(adulthood). The mode of making meaning includes (1) becoming critically aware of

one's own composing of reality, (2) self-consciously participating in an ongoing dialogue

toward truth, and (3) cultivating a capacity to respond-to act-in committed and satisfying

ways.[20] Parks believes that this new stage is critical when considering the whole of faith

education.[21] If this is correct, Colleges and Universities are uniquely positioned to

impact emerging adults faith development during this stage exposing them to new ideas

and experiences to expand their worldview.

Similarly, Jeffrey Arnett in 2000 identified this new life stage as "emerging

adulthood." Emerging adulthood describes the period between adolescence and

traditional markers of adulthood (marriage, child rearing, career). Arnett identified five

characteristics of emerging adulthood: identity exploration, instability, self-focused,

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[18] Sharon Parks, "Young Adult Faith Development: Teaching in the Context of Theological Education," in *Christian Perspectives on Faith Development*, ed. Jeff Astley and Leslie Francis (Grand Rapids: Eerdmans, 1992), 203.
[19] Parks, *Big Questions, Worthy Dreams*, 10.
[20] Parks, *Big Questions, Worthy Dreams*, 12.
[21] Parks, "Young Adult Faith Development," 203.

feeling in-between, and possibilities. He notes, "emerging adults often explore a variety of possible life-directions in love, work, and worldviews."[22]

SEBC desires to produce graduates that are spiritually mature.[23] Knowing the faith developmental stages of faith for adolescents and young adults, as well as the issues that affect and influence the lives of college students is essential for SEBC to accomplish this mission. Administrators who develop programs, as well as faculty who implement them need to be aware of the challenges emerging adults are facing as they are engaged both inside and outside the classroom.

Spirituality in Higher Education

Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm conducted a seven-year study on the spiritual growth of college students and the role college has on assisting spiritual development.[24] *Cultivating the Spirit* is the culmination of this seven-year study. In the research conducted by the Higher Education Research Institute (HERI) at the University of California at Los Angeles (UCLA), Astin, et al. point out that there has been an extraordinary amount of research conducted on the development of college students but little focus on students' spiritual development. Astin, et al. stated, "One of the primary purposes of the study was the belief that spirituality is fundamental to student's lives." The study focused on questions that preoccupy students: Who am I? Do I have a purpose and if so what is it? What kind of person do I want to be? When the

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[22] Jeffrey Jensen Arnett, *Emerging Adulthood: The Winding Road from the Late Teens through the Twenties* (New York: Oxford University Press, 2015), 9.

[23] *Southeastern Bible College Catalog 2016-2017* (Birmingham, Alabama: SEBC, 2016), 8.

[24] Astin, et al., *Cultivating the Spirit*, 2011, 1.

authors speak of students' "spiritual quest," mainly it is answering these types of questions.[25]

Astin, et al. does not focus on a particular religion or faith of students but only concerned themselves with the students' spirituality. The HERI showed that for the most part the "inner development" of students had been ignored by Western higher education institutions.[26] The authors define spirituality as the "inner development" of people. The HERI defined "spirituality" as having to do with values that one holds, one's sense of who they are and where they come from, one's beliefs about why we are here. In other words, the focus is on the meaning and purpose that we see in our work and our life as well as the sense of connectedness to one another and the world around.[27] The HERI asked the question, "how can we expect these students to be responsible parents, professionals, and citizens if they do not understand themselves?"[28] College and universities must seek to develop all aspects of a student's life. If "spirituality" is not acknowledged or addressed as an aspect of students' lives it can lead to a fragmentation in the holistic development of students. In this type of environment, the connection is not made between one's academic endeavors and one's deeply felt values.

The HERI substantiates previous studies[29] showing a decrease in religious practices amongst college students, while uncovering a significant increase in interest in spirituality.[30] Four out of five students, have an interest in spirituality. Three-fourths of

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[25] Astin, et al., *Cultivating the Spirit*, 1.
[26] Alexander W. Astin, "Why Spirituality Deserves a Central Place in Liberal Education," *Liberal Education* 90 (2004): 34.
[27] Astin, et al., *Cultivating the Spirit*, 4.
[28] Astin, et al., *Cultivating the Spirit*, 2.
[29] Pascarella & Terenzini, *How College Affects* Students, 1991; Smith, *Souls in Transition*, 2009.
[30] Astin, et al., *Cultivating the Spirit*, 85-86.

the students surveyed shared that they believe in God, while two out of three state that

their religious/spiritual beliefs provide them with strength, support, and guidance.

Freshmen students expressed a high expectation for their spiritual development while in

college. The freshmen surveyed stated one of the primary purposes of attending college

was "to find their purpose in life."[31]

The HERI did suggest that faculty can and do impact students' religious

commitment. Faculty exert their influence by discussing religious and spiritual matters,

sharing personal expressions of spirituality, and acting as spiritual role models.[32] There is

ample research to demonstrate the impact faculty's behavior has on students' academic

and personal development.[33] Faculty engaging with students outside the class room has a

positive effect on students' grades and aspirations for further study. This project

confirmed earlier research conducted by Astin on the effects of student-faculty

interaction.[34]

Clearly, many colleges are not fully engaging in the spiritual development of

students. However, one of the core values of SEBC was the development of the students'

spiritual lives. SEBC was committed to assisting students to answer the big questions that

they were seeking answers to, as well as the development of the students' inner self. Both

the answers to the questions and the development of the inner self is grounded in Christ.

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[31] Astin, et al., *Cultivating the Spirit*, 3.

[32] Astin, et al., *Cultivating the Spirit*, 87.

[33] George Kuh, "The Other Curriculum: Out-of-Class Experiences Associated with Student Learning and Personal Development," *Journal of Higher Education* 66 (1995): 123-55. Kuh findings are that out-of-class experiences did influences students learning and personal development to the what degree was not substantiated. Mark A. Lamport, "Student-Faculty Informal Interaction and the Effect on College Student Outcomes: A Review of Literature," *Adolescence* 28 (winter 1993). The analysis of the literature review found that "close student-faculty interaction is identified as being of varying significance in the college socialization."

[34]Astin, et al., *Cultivating the Spirit*, 87.

The research conducted by Astin, et al. takes a broad approach and understanding of spirituality that exist amongst college students yet helps us understand that no matter where students attend college, they want their life to matter. The HERI revealed that students expect that the institution they attend will help them to develop in totality as a person.

Cary Balzer and Rod Reed wrote a book with other colleagues to discuss how the different aspects of a university contribute to the spiritual formation process of students.[35] Components studied of the various universities concerning students' spiritual formation included the president's role, student life, academic affairs, and the impact of faculty. A few key questions that were posed were, "Do we have a common understanding of 'spiritual formation?,' "What are the themes and strategies we are using this year?," "Does the institution support the faculties efforts to integrate faith-learning in the classroom?"[36] Another question posed in the section regarding the president's role in spiritual formation but should be asked to all involved is, "How would a student well along in the process of spiritual formation at your university look?"[37] Answering this key question should be the endeavor of all key individuals at an institution.

Balzer wrote the section on "The Role of Faculty in University-Wide Spiritual Formation." He states, "Our goal in Christian education is to influence the lives of students and to do so in a holistic way." He describes the multidimensional nature of the

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[35] Cary Balzer, "Introduction," in *Building A Culture of Faith: University-Wide Partnerships for Spiritual Formation*, ed., Cary Balzer and Rod Reed (Abilene, Texas: Abilene Christian University Press, 2012), 15.
[36] Bill Robinson, "Setting the Tone for Spiritual Formation on Campus: President's Role," in *Building A Culture of Faith: University-Wide Partnerships for Spiritual Formation*, ed., Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012)*,* 25.
[37] Robinson, "Setting the Tone for Spiritual Formation on Campus," *Building A Culture of Faith*, 26.

Christian education at John Brown University where he teaches as, "leaving a mark on the way our students think, the way they love God and neighbor, and the way they serve Christ in the church and world."[38] David L. Smith and James K. A. Smith echo a similar statement concerning the mission of the Christian university in *Teaching and Christian Practices*, "more than the transmission of information-the spiritual and moral as well as the intellectual formation is in some sense at stake."[39]

Balzer shares a comment written by Paul Hoon in 1972, "spiritual development of the student begins with and depends upon the spiritual formation of the faculty." Even though Hoon wrote this forty years ago, Balzer states the truth in this statement is no less true today.[40] In 2010 Todd Hall presented his study, "Furnishing the Soul" at the International Forum of Higher Education. The role that faculty has in the spiritual formation of students was reaffirmed. Hall surveyed nearly two thousand Christian college students. Nineteen factors were analyzed, faculty was identified in four of the top ten "spiritually transformational influences." Faulty influence ranked higher than service projects, chapel programs, and student leadership opportunities.[41] Balzer concludes that if faculty hold the sway they do on the spiritual formation of students, colleges need to invest in the spiritual formation of faculty to be active in students' faith development.[42]

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[38] Cary Balzer, "Leaving a Mark: The Role of Faculty in University-Wide Spiritual Formation," in *Building A Culture of Faith*, ed., Cary Balzer and Rod Reed (Abilene, TX: Abilene Christian University Press, 2012), 63.

[39] David I. Smith and James K. A. Smith, "Introduction: Practices, Faith, and Pedagogy," in *Teaching and Christian Practices: Reshaping Faith and Learning*, ed., David I. Smith and James K. Smith (Grand Rapids: Eerdmans, 2011), 3.

[40] Balzer, "Leaving a Mark," *Building A Culture of Faith*, 64.

[41] Todd W. Hall, "Furnishing the Soul," (presentation, 2010 International Forum on Christian Higher Education, February 26, 2010) www.beta.cccu.org (accessed on August 28, 2017).

[42] Balzer, "Leaving a Mark," *Building A Culture of Faith*, 76.

Reed writes concerning the "Spiritual Formation in the Christian University," "the characteristics of Christian universities influence the processes and goals of spiritual formation differently than other institutions."[43] Christian university characteristics that impact the spiritual formation of students consist of a pervasive Christ-centeredness, exploratory pedagogy, concern for the whole person, community, and external engagement.[44] Sharon Parks echoes this sentiment, "At its best, higher education is distinctive in its capacity to serve as a mentoring environment in the formation of critical adult faith."[45] As Reed points out the campus is the hub at most Christian universities placing spiritual formation at the center of university life.[46] Therefore, this research suggests that further leveraging the faculty-student relationship, along with cultivating the campus environment would have impacted the students' spiritual formation at SEBC more deeply.

Spiritual State of Teens/College Students

The National Study of Youth and Religion (NSYR) was conducted about the religious and spiritual lives of American teenagers ranging from 13-17 years of age. The study was conducted from 2001-2005 encompassing over 3000 teenagers and included 267 in depth face-to-face interviews.[47] The study included all the major American religions and two minority religious traditions in order to better understand the religious

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[43] Rod Reed, "The Power of Context: Spiritual Formation in the Christian University," in *Building A Culture of Faith*, ed., Cary Balzer and Rod Reed (Abilene, TX: Abilene University Press, 2012), 93.

[44] Reed, "The Power of Context," *Building A Culture of Faith*, 93.

[45] Parks, *Big Questions Worthy* Dreams, 203.

[46] Reed, "The Power of Context," *Building A Culture of Faith*, 95.

[47] Christian Smith, and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York, New York: Oxford University Press, 2005), 6.

and spiritual lives of U.S. teenagers within these religious traditions.[48] Christian Smith

and Melinda Denton analyzed the findings in their book, *Soul Searching: The Religious

and Spiritual Lives of American Teenagers*. Smith continued to study the same group of

individuals as they transitioned from being a teenager into emerging adulthood. Written

in 2009, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* by

Smith and Patricia Snell was the follow-up study conducted to understand how the

religious and spiritual life changed during this period of life.

   Soul Searching: The Religious and Spiritual Lives of American Teenagers

provides some critical answers to questions about the character and extent of the spiritual

seeking of youth. One of the major findings was that youths' religious faith plays a

significant role in their daily life as well as when it comes to making major decisions.[49]

Another essential finding is 80% of teens do believe in God.[50] There were some less

positive findings in the study, "Religion actually appears to operate much more as a taken

for granted aspect of life, mostly situated in the background of everyday living, which

becomes salient only under very specific conditions."[51] Another significant finding was

the inability of the teenagers to articulate their faith. They could not express their beliefs

or how those beliefs connected to the rest of their lives.[52] These findings led Smith to the

conclusion that either religion was not that important to the teens or religious

communities were not expressing the significance of his/her faith or educating teens

about his/her beliefs.[53] Another aspect of the study revealed that among the more

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[48] Smith and Denton, *Soul Searching*, 7.
[49] Smith and Denton, *Soul Searching*, 39.
[50] Smith and Denton, *Soul Searching*, 41.
[51] Smith and Denton, *Soul Searching*, 130.
[52] Smith and Denton, *Soul Searching*, 131.
[53] Smith and Denton, *Soul Searching*, 131.

religiously serious teenagers, "Religious practices play an important role in their faith lives. Faith for these teenagers is also activated, practiced, and formed through specific religious and spiritual practices."[54]

Smith and Denton address the theology and spiritual formation being espoused in the American churches and teens ability to share what they believe. Their summation was, "Religion is either de facto not that important for most teens or that teens are getting very little help from their religious communities in knowing how to express the faith that may be important to them."[55] Kendra Dean makes some damning statements concerning the type of theology teenagers are receiving from their churches. Dean states, "Churches have offered teens a 'diner theology': a bargain religion, cheap but satisfying, whose gods require little in the way of fidelity or sacrifice. Never mind that centuries of Christians have read Jesus' call to lay down one's life for others as the signature feature of Christian love (John 15:13), or that God's self-giving enables us to share the grace of Christ when ours is pitifully insufficient."[56] Dean goes on to claim that the American church struggles to hand the Christian faith down to young people.[57] She claims, "young people invest in religion precisely what they think it is worth."[58] The church today has failed to give an accurate portrait of the God described in the Scriptures, suggesting that, "God asks not just for commitment, but for our very lives."[59]

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[54] Smith and Denton, *Soul Searching*, 27.
[55] Smith and Denton, *Soul Searching*, 131.
[56] Kendra Dean, *Almost Christian: What The Faith of Our Teenagers Is Telling the American Church* (Oxford, New York: Oxford University Press, 2010), 10.
[57] Dean, *Almost Christian*, 11.
[58] Dean, *Almost Christian*, 37.
[59] Dean, *Almost Christian*, 37.

Smith and Denton labeled the faith of the American teenage as Moralistic

Therapeutic Deism (MTD). Components of MTD include: a God exists that created and

order the world, God wants people to be good, happiness is the central goal of life, God

does not need to be particularly involved in one's life unless He is needed to resolve a

problem, and good people go to heaven when they die.[60] Teenagers believe in God but

what they believe is far from the God of the Christian faith. Kendra Creasy Dean's writes

in *Almost Christian*, concerning MTD, "MTD is an 'alternative faith' that cannot stand

on its own merits but adheres to traditional faith components leaving the ones practicing

MTD unaware they are practicing a very different faith than historical orthodox

Christianity"[61] Dean states, "NSYR revealed that American young people had learned a

well-intentioned but ultimately banal version of Christianity offered up in American

churches."[62] Smith and Denton conclude, "religion is primarily a tool for people to use to

get what they want, as determined not by their religion but by their individual feelings

and desires."[63]

Smith and Denton's findings were not all bad news. They did identify one group

of teenagers that were an exception when it came to their understanding of Christianity.

This group was recognized as the "devoted" representing 8% of those studied. This group

is committed to their religious traditions and faith communities and practice their faith

holistically.[64] Dean in *Almost Christian* studied the interviews of this group of teens

assessing,

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[60] Dean, *Almost Christian*, 162-63.
[61] Dean, *Almost Christian*, 13.
[62] Dean, *Almost Christian*, 15.
[63] Smith and Denton, *Soul Searching*, 149.
[64] Smith and Denton, *Soul Searching*, 220.

> Their identities were grounded in an articulated 'God-story' that, along with the support of their faith communities, filled their lives with purpose and hope. These four theological accents-a creed to believe, a community to belong to, a call to live out, and a hope to hold onto-were pronounced in the faith of these teenagers.[65]

Dean goes on to share, "this group of teenagers talked extensively about discovering God's direction for their lives, associating their future careers with a 'calling.'"[66]

This group of students represented the students that SEBC desired to attract to the institution. The college required all students to submit a written testimony, a description of what they were currently doing in ministry, their goals in ministry and how the student thought SEBC could help them accomplish those goals. Along with these requirements, the student had to provide a letter of recommendation from the pastor or leader of the church they attend.[67] These requirements were established to help assure the students attending SEBC were made up of the "devoted" identified by Smith.

Smith's *Souls in Transition* monitors the religious and spiritual progression of this same group of people into emerging adulthood.[68] The data, Smith and Snell present shows there to be a significant decline in the religious identification of the emerging adult during this period of life. Protestant denominations experienced a 13% decline and Catholics a 25% decline.[69] Smith claims, "The way the emerging adult culture constructs the lives of most 18-to 29- years-olds simply seems to leave little room for felt need for God, faith, worship, prayer, community, or other forms of religious learning, practice, or

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[65] Dean, *Almost Christian*, 41-42.
[66] Dean, *Almost Christian*, 76.
[67] *SEBC Catalog*, https://sebc.edu/wp-content/media/catalog-2016-17.pdf (accessed August 2, 2017), SEBC, 2016, 22. The form that the students were required to submit will be placed as an appendix.
[68] Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (Oxford, New York: Oxford University Press, 2009), 3-4.
[69] Smith and Snell, *Souls in Transition,* 104.

service."[70] They identify some character traits of emerging adults that are somewhat alarming, "emerging adults cannot fathom a reality apart from self, morality is based on feelings and perceptions, and they are the ultimate authority in their life.[71] David Setran and Chris Kiesling in their book, *Spiritual Formation in Emerging Adulthood* concur with the finds concerning the religiousness of emerging adults.[72]

Smith presented four different levels of religiousness: lowest, minimal, moderate, and highest. The category of highest religiousness saw the steepest decline from teenager to emerging adult while the lowest religiousness experienced the highest percentage of growth.[73] Smith claims for the emerging adults to remain in the highest category requires their faith be of top priority, trumping the demands of the rest of their lives – school, work, and play.[74] Smith identified other factors that helped highly religious teenagers remain so into emerging adulthood; "relational ties with religious adults-with both parents and other in one's religious congregation-importance of one's faith, and other combinations of one's religious practices, experiences, and assurance."[75]

Setran and Kiesling desire to provide a "practical theology" for college and young adult ministries in their book, *Spiritual Formation in Emerging Adulthood*. Their look at the spiritual formation and mentoring relationships of emerging adults was beneficial for the current study. They use information from Christian Smith and Thom Rainer's studies

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[70] Smith and Snell, *Souls in Transition*, 82.
[71] Smith and Snell, *Souls in Transition*, 45-46, 49.
[72] David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adult Ministry* (Grand Rapids: Baker, 2013), 4.
[73] Smith and Snell, *Souls in Transition*, 212-13.
[74] Smith and Snell, *Souls in Transition*, 78.
[75] Smith and Snell, *Souls in Transition*, 231.

to identify the spiritual state of emerging adults. Rainer's survey of Millennials uncovered that only 13 percent considered any spirituality to be important in their lives. Setran and Kiesling point out that this generation is considered "spiritual but not religious" based on the lack of participation in religious practices and the shunning doctrinal creeds.[76]

Setran and Kiesling share that research has revealed college attendance is not the enemy of faith that it was once thought. There is a significant disruption of religious participation during college 64 percent curtail church attendance, and 13 percent renounce all religious affiliation but the lack of church attendance of young adults not attending college is higher at 76 percent, and 20 percent of this group abandon their religion.[77] Sociologists Mark Regnerus and Jeremy Uecker concur with this conclusion when they state, "higher education is not the enemy of religiosity."[78]

Setran and Kiesling point out that emerging adults do not understand their faith and how it is to impact their lives. The faith of emerging adults reflects the perspectives and priorities of their churches.[79] Churches do not espouse spiritual formation. Instead, many focus on "accepting Christ" and praying a prayer for salvation and forgiveness of sins.[80] Dallas Willard suggested that when the focus is on a single "decision" for Christ, some may not even see the need for formation as long as the heavenly account has been settled. Willard shares that justification is accompanied by spiritual regeneration, the

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[76] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 15-16.
[77] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 21.
[78] Mark D. Regerus and Jeremy E. Uecker, "How Corrosive Is College to Religious Faith and Practice?" *SSRC* (2007), http://religion.ssrc.org/reforum/Regnerus_Uecker.pdf (accessed August 22, 2017).
[79] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 25.
[80] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 26.

reality that the soul has been renewed and reborn.[81] A soul has been saved and a new kind

of life has occurred in the person. Spiritual formation is not an optional add-on but a

consequence of the regenerate person's life. Setran and Kiesling suggest, "we must help

emerging adults catch a vision for real spiritual maturation, one that is rooted in the

gospel and penetrates to the depths of the heart."[82] Additionally, Setran and Kiesling

note, "emerging adulthood is a period ripe for mentoring… emerging adults are

beginning a time of life in which they move beyond passively receiving others'

commitments and start to develop their convictions, ideas, and voices."[83] A mentor will

assist in multiple areas of an emerging adult's life – nurturing their faith, relationships, as

well as vocational advice. A mentor cannot shrink back when correction is needed.[84]

The authors address some issues that hinder mentorships for emerging adults. One

of the most significant barriers limiting mentorships is the structural separation of

emerging adults from older adults.[85] Christian Smith in *Lost in Transition* concurs,

> One of the most striking social features of emerging adulthood is how structurally
> disconnected most emerging adults are form older adults…Most of the
> meaningful, routine relationships that most emerging adults have are with other
> emerging adults. Emerging adults most often live with other emerging adults,
> hanging out with other emerging adults, go to school with other emerging adults,
> party with other emerging adults, engage in sports and recreational activities with
> other emerging adults, have romantic relationships with other emerging adults,
> and so on.[86]

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[81] Dallas Willard, "Spiritual Formation as a Natural Part of Salvation," (video presentation at Wheaton
Theology Conference, April 17, 2009) www.thespiritlife.net (accessed August 29, 2017).
[82] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 27.
[83] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 206.
[84] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 206.
[85] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 207.
[86] Christian Smith, Kari Mari Christoffersen, Hilary Davidson, and Patricia Snell Herzog, *Lost in
Transition: The Dark Side of Emerging Adulthood* (New York: Oxford University Press, 2011), 234.

Emerging adults and parent's relationship seems to strengthen during this period of life. Yet, parents do not appear to engage with their emerging adults on topics like faith, identity, and lifestyle.[87]

Another issue is the culture changes that have occurred in America higher education. The two major shifts are the uncoupling of religion from the Academy[88] and the role of faculty within the university.[89] Setran and Kiesling point out faculty are rewarded for their research endeavors and scholarship not their teaching or mentoring. The move away from faculty mentoring has occurred under the guise of student freedom and independence.[90] William Willimon and Thomas Naylor concur, "We say we are disengaged from our students' lives because we 'trust them,' we 'give them responsibility,' or we 'allow them to be adults.' This is rather a thin rationalization for our abandonment of them."[91] The reduction of faculty mentoring has important implications. Setran and Kiesling state, "the 'mentoring gap' in emerging adulthood is one of the most significant factors blunting spiritual formation in these years."

For those desiring to impact the spiritual formation of emerging adults, an understanding of the factors and mindset that affects their faith is essential. Studying the

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[87] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 208.
[88] Arthur W. Chickering, Jon C. Dalton, and Liesa Stramm, *Encouraging Authenticity & Spirituality in Higher Education* (San Francisco, CA: Jossey-Bass, 2006), 66-91. See also Mckenna, *Christ-Centered Higher Education* (Eugene, OR: Cascade Books, 2012), 3-5, 31. "The nineteenth century might well be called the 'the Century of Defection' for Christian higher education…Two-thirds of the way through the century, however, forces within the culture and the academy undercut these spiritual moorings."
[89] The historical factors that have contributed to this shift in philosophy read George Marsden, *The Soul of the American University: From Protestant Established Nonbelief* (New York: Oxford University Press, 1994); Julie Reuben, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (Chicago, IL: University of Chicago Press, 1996); David P. Setran, *The College "Y": Student Religion in the Era of Secularization* (New York: Palgrave; MacMillan, 2007).
[90] Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 209.
[91] William Willimon and Thomas H. Naylor, *The Abandoned Generation: Rethinking Higher Education* (Grand Rapids: Eerdmans, 1995), 89.

writings of Smith, Dean, and Setran and others would be important for those ministering to emerging adults. To address the morality and authority issues that affect and influence the emergent adults' faith, SEBC offered sound biblical and doctoral teaching through classroom teaching and chapel experiences. Other ways SEBC sought to help students grow spiritually is by developing relational ties with faculty, developing and practicing spiritual disciplines, and providing spiritual experiences that solidified their faith and calling.

College and Faculty Roles in Student Development

Larry Braskamp, Lois Calian Trautvetter, and Kelly Ward have been a part of a research study from 2002-2006 entitled, "Fostering Student Development through Faculty Development." The multi-faceted research project focused on Christian colleges associated with a church denomination. Initially, a survey was sent to numerous Christian colleges. Fifty-two percent of the institutions contacted completed the survey. At the end of first-year follow-up interviews were conducted with 30 deans or provosts participating.[92] The interview portion of the study focused on the role of faculty in the given institutions. A few key findings communicated by chief academic officers of the schools concerning faculty-student relationships are the expectation of faculty to be role models for students. Two-thirds of those that responded strongly agreed that faculty are to assist students with their personal ethics and moral development. Yet, less than one-

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[92] Larry A. Braskamp, Lois Calian Trautvetter, and Kelly Ward, *Putting Students First: How Colleges Develop Students Purposefully* (San Francisco, CA: Jossey-Bass, 2006), 31-32.

third gave the same importance to the students' development in spirituality, faith, and religious perspectives.[93]

The second part of the study was in-depth site visits to 10 campuses with the objective of learning the role of faculty, staff members, and administrators in guiding students in their development. The ten campuses consisted of colleges from diverse church denominations, sizes, regions of the country, affinity with the sponsoring church, mission, and adherence to a dominant religious or faith perspective. To gain more insight into each campus, the researchers looked at relevant documents and observed various campus events.[94]

Braskamp, et al. selected the Personal Investment Theory (PIT) to assist them in analyzing the information gathered. This method allowed them to include the inner and exterior lives of students and the sociocultural environment. The authors state that the PIT references the totality of student development and allows for the study of a sense of self and purpose in life (vocation) and the sociocultural environment. Braskamp, et al. defined and described the sociocultural environment as the four Cs (culture, curriculum, co-curriculum, and community).[95]

Braskamp, et al. studied each of the four Cs in-depth, focusing on multiple aspects of each component. Relating to the culture of an institution, the mission, legacy, leadership, facilities, and the location were all acknowledged as being crucial to the establishment and maintaining of the culture for holistic student development. The study identified that the faculty are keepers of the culture of the institutions. Students when

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[93] Braskamp et al., *Putting Students First*, 32.
[94] Braskamp et al., *Putting Students First*, 34, 36.
[95] Braskamp et al., *Putting Students First*, 40.

interviewed shared, "the faculty are the most important part of the college experience."[96]

A faculty member from Hamline University stated, "I see this as a call. I view my work

in terms of ministry. It is a scary thing. But I like what Sharon Parks says, that there are

many role models on campus."[97] A professor at Whitworth College commented on the

community, "The genius of Whitworth as a place to work and study is that there are more

models than molds."[98] The study revealed that faculty are powerful role models for the

students attending these institutions.

The second of the four Cs is the curriculum. The curriculum was identified as an

essential element that assists the students in meeting the desired learning and

development goals of the colleges. It is important to acknowledge that the institutions

participating in the project are liberal arts colleges and not Bible colleges. The

educational goals of liberal arts institutions consist of "analytical and communication

skills; understanding and experiences in the disciplines; intercultural knowledge and

collaborative problem-solving skills; civic, social, and personal responsibility; and

integrative thinking and problem-solving."[99]

Faculty at the colleges acknowledged a shift in the thought process in how

students learn and accept knowledge. The change that has occurred is a postmodern

mindset. Postmodernism is described by Gene Veith as a destabilizing mindset that

challenges the fundamental assumptions that are the foundation of twentieth-century

thought and culture.[100] Postmodernism is a worldview where knowledge does not exist

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[96] Braskamp et al., *Putting Students First*, 62-63.

[97] Braskamp et al., *Putting Students First*, 62-63.

[98] Braskamp et al., *Putting Students First*, 63-64.

[99] Braskamp et al., *Putting Students First*, 4-5.

[100] Gene Edward Veith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture,* Turning Point Christian Worldview Series (Wheaton, IL: Crossway, 1994), 20.

out there, but as a part of our being and social construct;[101] the notion of objectivity and the given is removed, individuals and communities determine who and what one wants to be.[102] Veith makes the case that even through the viability of postmodernism is certainly a topic open for an academic discussion of spirituality. But as a philosophy it presents a challenge when addressing Christian spiritual formation because it removes a biblical foundation for the process.[103] Given this mindset, faculty acknowledged that their role in the learning process is not to tell students what to believe or think but assist them in how to think.[104] Faculty shared key insights concerning students and their perspectives on the world in which they live. Students either have not thought deeply about the perspective they use to build their worldview and life, or students are entrenched in their truth claims with no flexibility.[105] Faculty acknowledges the challenge they are facing and have adapted different pedagogy to assist students to be more open and accepting of others and guiding them in their intellectual and faith journey of discerning what is true and good.[106]

The third C in the four Cs represents Co-curriculum. Braskamp, et al. indicate faculty have a significant role in this area as it connects to the curriculum. Co-curricular activities help students connect in-class and out-of-class experiences, augmenting the cognitive and theoretical aspects of the classroom.[107] As demonstrated by the project, co-curricular activities are essential for developing trust and rapport between faculty and

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[101] Veith, *Postmodern Times*, 89.
[102] Adonis Vidu, Class Notes on the Worldview: Postmodernism, Gordon-Conwell Theological Seminary, January 15, 2015.
[103] Jack Fennema, "Constructivism: A Critique from a Biblical Worldview," in *Faith-Based Education That Constructs: A Creative Dialogue Between Constructivism and Faith-based Education*, ed., HeeKap Lee (Eugene, OR: Wipf & Stock, 2010), 23-36.
[104] Brakamp et al., *Putting Students First*, 90.
[105] Brakamp et al., *Putting Students First*, 98.
[106] Brakamp et al., *Putting Students First*, 106.
[107] Brakamp et al., *Putting Students First*, 129.

students. Students interviewed mentioned that the informal interactions they had with faculty were more important to them than the formal.[108] The relationships created in co-curricular environments with faculty are instrumental in the students' holistic development.

The last C in the four C model represents the community. Braskamp, et al. define community in terms of the culture and climate of a campus and its members.[109] The project revealed that faculty have a prominent role in developing and maintaining community at the given institutions. Faculty members are active in the governance of the schools along with students[110] as well as participating in service activities in the surrounding community together.[111] Faculty and students work side-by-side to help direct the community. Through these types of endeavors, the institutions can create environments that help students develop holistically.

In short, the research project revealed the importance faculty has on the development of the totality of students. Faculty are viewed as role models and mentors for students. Faculty and student mentor groups at SEBC would further the relational depth between faculty and student. It would allow faculty another opportunity to impact students' spiritual formation, one of the missions of the institution.

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[108] Brakamp et al., *Putting Students First*, 148.
[109] Brakamp et al., *Putting Students First*, 159.
[110] Brakamp et al., *Putting Students First*, 163.
[111] Brakamp et al., *Putting Students First*, 183.

Faith Mentor

Bob Yoder, the Campus Pastor and Assistant Professor of Youth Ministry at Goshen College, undertook a two-year study of the faith-mentoring environment of Goshen College (GC). Yoder focused on how well GC functioned as a mentoring environment and how to strengthen the faith-mentoring environment. The first year (2010-2011) Yoder examined the faculty's role as faith mentors while the second year (2011-2012) he considered the staff and administrators' role as faith mentors.[112] Of interest in this paper is Yoder's work addressing the faculty's role as faith mentors.

Yoder sent surveys out to students having a 33 percent response rate. Students were asked if they viewed their professors as faith mentors only. Twenty-two percent answered "yes," 43 said "no," and 35 answered, "not sure." Sixty percent of the students wished, "they had more opportunities to hear about their professor's faith journeys, Christian perspectives, and spiritual practices; fifty-one percent wanted more opportunities to discuss matters of faith either in or out of the classroom."[113] In addition, Yoder surveyed the faculty, inquiring whether faculty believed they should serve as "faith mentors." Seventy-three percent either "strongly agreed" or "agreed," while 27 percent remained "neutral." Ninety-five percent of the faculty indicated, "they had opportunities to share with students, in or out of the classroom, aspect of their faith journey, Christian perspective, and spiritual practices."[114] The faculty indicated they have had opportunities to share about faith issues but the students desire more.[115] Yoder

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[112] Bob Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," (Goshen, IN: Goshen College, 2013), 1.
[113] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 1.
[114] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 2.
[115] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 2.

posits, "one of the findings from the study is there seems to be a disconnect between students and faculty." Another important factor uncovered was faculty do not feel they have been trained adequately in this area. The professors responded to the question, "Goshen College has oriented and prepared me well to be a faith mentor in and out of the classroom." Twenty-two percent "strongly-agreed" or "agreed"; twenty-nine percent "disagreed" or "strongly disagreed," and forty-nine percent responded "neutral."[116] Yoder indicates, "GC operates with more of an implicit faith than an explicit one when it comes to faculty-student interactions around the matter of faith." GC has not established a clear expectation of its employees in regards to faith mentoring. With the response from the students, Yoder recommended, "GC would better serve their students by equipping the faculty in the area of faith-mentoring."[117]

Yoder consulted five faculty members reflecting on the findings on the first part of the study. The faculty shared that the following content would be beneficial to know to be effective mentors:

- Define faith mentorship for the GC context.
- Become familiar with pastoral care issues of college students.
- Learn about faith development of emerging/young adults at GC.
- Understand better GC student faith demographic.[118]

SEBC faculty would have benefited knowing this content. SEBC students came from a diverse faith background. Faculty had to advise students related to their schedules, but no clear expectation was placed on the faculty in the area of faith-mentoring. There were no established training or goals related to student faith development. It seems that

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[116] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 2.
[117] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 9.
[118] Yoder, "Strengthening A Christian College as A Faith Mentoring Environment," 9.

SEBC operated under the same assumption as GC; those of implicit faith rather than an explicit one as it relates to faculty sharing their faith.

Diane Vescovi wrote an article, "Professor-Mentors Make a Difference" for *Christianity Today*. Vescovi profiled various professors in the article showing how they are allowing their faith to impact students both spiritually and vocationally. The professors meet with students after class, have them in their homes, attend church with them, and accompany them on mission trips all in attempt to live out their faith and impact the students. Vescovi concludes the article stating, "Students who are influenced by caring educators have their identities shaped by the knowledge of God's interest in their lives."[119] Vescovi's article sheds light on the fact that professors make a lasting impression on students outside the classroom living out their faith.

Sharon D. Parks, in her book *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith* provides a brief definition of mentor, "an intentional and appropriately reciprocal relationship between two individuals, a younger adult and an older, wiser figure who assists the younger person in learning the ways of life."[120] Mentors play a significant role in the lives of emerging adults in five key areas: recognition, support, challenge, inspiration, and accountability.[121] Her research at the Harvard Assessment Seminar revealed how students perceived their professors, as well as fellow students, "their most positive learning experiences, were not only in one-on-one learning contexts…They highly valued learning

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[119] Diane Vescovi, "Professor-Mentors Make A Difference: How a Group of Christian Teachers Is Impacting Students Beyond the Walls of the Classroom," *Christianity Today* (2017): 4. http://www.christiancollegeguide.net/article/Professor-Mentors-Make-a-Difference (accessed August 24, 2017).
[120] Parks, *Big Questions, Worth Dreams*, 165.
[121] Parks, *Big Questions, Worth Dreams*, 167.

that also occurred with a teacher and a small group of students."[122] Due to the results, Parks assesses that mentoring communities play a vital role in the formation of meaning, purpose, and faith for emerging adults.[123] Parks identifies the key features of mentoring environments as; a (1) network of belonging; extends hospitality to "big-enough" questions; (2) encounters with otherness – allowing space for open dialogue of other ideas; (3) vital habits of the mind – wrestle with moral ambiguity, and to develop deeper wells of meaning, purpose, and faith; worthy dreams – linked to a profound and a satisfying sense of purpose; and (4) access to images – truth, transformation and hope, and practices – reflection and shared experiences of life with others.[124]

Parks claims that the university is in a unique position to assist emerging adults to grow and develop by exposing them to ideas and experiences that challenge their expectations and worldviews. The academy needs to see and understand their vital role in the lives of emerging adults.[125] Mentoring communities exist either intentionally or by default within the academy and are shaped by the four subcultures of college life - collegiate, vocational, academic, and rebel.[126] Parks acknowledges that within a given university many serve as mentors but "the faculty-student relationship forms the backbone of any educational institution and it may be said that the true professor serves, inevitably, as a spiritual guide."[127]

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[122] Parks, *Big Questions, Worth Dreams*, 174.
[123] Parks, *Big Questions, Worth Dreams*, 174.
[124] Parks, *Big Questions, Worth Dreams*, 176-201.
[125] Parks, *Big Questions, Worth Dreams*, 203.
[126] Parks, *Big Questions, Worth Dreams*, 204.
[127] Parks, *Big Questions, Worth Dreams*, 213.

Parks' research provided guidance in the establishment of faculty-student mentor groups. The mentor groups were established at SEBC to assist students in their transition from high school to college. They provided students a place to engage with fellow students to share their faith stories, calling, as well as their concerns and worries. Faculty led the groups helping to establish relationships with students outside of the classroom setting.

W. Brad Johnson's book, *On Being a Mentor: A Guide for Higher Education Faculty* claims that mentoring is the most important and enduring roles for the higher education faculty member.[128] Johnson points to a Daniel Levinson's study conducted in the 1970's that suggests the presence of a mentor provides a smooth transition from young adulthood to a more mature middle adulthood.[129] Yet, in a 2014 national research project conducted by Gallup-Purdue Index of 30,000 undergraduates, reveals that less than a quarter of students reported having a mentor. The study also showed only 22% of the students had a mentor who they felt encouraged them to pursue their goals and dreams. Only 27 % of the students felt as if a professor cared about them.[130] Johnson states one should not be surprised by the data sharing institutions report that approximately 25% of undergraduates have a mentor.[131] Outcomes associated with faculty-student mentoring include increased academic performance, student's development of a strong sense of self, student's well-being, as well as retention and satisfaction with the institution.[132]

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[128] W. Brad Johnson, *On Being a Mentor: A Guide for Higher Education Faculty*, 2d ed. (New York: Routledge, 2016), 3.
[129] Johnson, *On Being a Mentor*, 6.
[130] Johnson, *On Being a Mentor*, 138.
[131] Johnson, *On Being a Mentor*, 138.
[132] Johnson, *On Being a Mentor*, 7-11.

Johnson provides an essential guide to understanding what makes a relationship a "mentoring" relationship. He defines mentoring as the quality and character of a relationship and the specific functions provided by the mentor.[133] He establishes a guide to gauge the depth of a mentor's relationship called the Mentoring Relationship Continuum (MRC). He suggests that faculty place all relationships on the continuum and as relationships progress along the MRC one can identify to the degree one is a mentor to an individual.[134] He identified three relational roles of faculty: advisor, supervisor, or faculty sponsor as part of the MRC. The other element that the MRC takes into consideration is the dimensions of a relationship. These dimensions are a relational structure (transactional-transformational), working alliance, and social support. All relationships start out at the lowest level transactional where faculty advice students regarding schedule and classes. The work alliance develops over time as faculty members and students come together to accomplish task. As the relationship grows the mentor provides an increase in social support.[135]

Johnson acknowledges that mentorships occur in two ways in universities: formally or informally. Research suggests most students and faculty prefer the informal, organic relationship compared to the formalized relationship established by the institution.[136] He points out institutions report a dramatic reduction in mentoring relationships when the informal method is used compared to a formal method of

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[133] Johnson, *On Being a Mentor*, 28.
[134] Johnson, *On Being a Mentor*, 28. (A diagram of the Mentoring Relationship Continuum Model will be included in the Appendix D).
[135] Johnson, *On Being a Mentor*, 29-31.
[136] Johnson, *On Being a Mentor*, 38-39.

developing mentorships. Johnson states, "in higher education, institutional engagement in facilitating mentoring is essential."[137]

Johnson shares some essential relational components that allow mentor relationships to succeed. The components are approachability, empathy, and care.[138] Other elements include: foundational character virtues (integrity, caring, prudence), salient foundational abilities (cognitive, emotional, relational), and numerous skill-based competencies.[139] Johnson states, "None of these elements is adequate in isolation, but rather, it is the integration of the virtues, abilities, and competencies is relationships with students that characterizes genuine competence in the mentor role."[140] It is important to realize that "who" you are as a mentor is as important as what you know.

Johnson provides essential components to establishing mentorships in an institution. It is important to establish clear expectations between the mentor and mentee such as agreeing on the frequency of meetings, confidentiality, and boundaries prior to a formal mentor relationship begins. He provides a sample contract to use in creating formal mentorship. Johnson shares that he does not use a contract but does see value in them.[141] Along with the basic framework of the mentor relationship, Johnson addresses the ethical and moral issues that accompany such a relationship. He states, "the mentor carries a moral and ethical obligation to ensure that the mentee's best interests are served by the relationship."[142] Mentorships require an investment both from an institution and faculty. Even though they place extra burdens on the faculty members who participate the

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[137] Johnson, *On Being a Mentor*, 40.
[138] Johnson, *On Being a Mentor*, 59.
[139] Johnson, *On Being a Mentor*, 60.
[140] Johnson, *On Being a Mentor*, 61.
[141] Johnson, *On Being a Mentor*, 100-106.
[142] Johnson, *On Being a Mentor*, 132.

investment has proven to bear good results in the lives of the mentees as well as the institution. Johnson shares that first-year college students in another study who were actively mentored by a professor reported higher levels of both personal and spiritual well-being than matched controls who were not mentored.[143]

The previous works addressed the significance mentors have on the lives of mentees to provide meaning and direction within the academy. Keith Anderson and Randy Reese's book, *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, provides a different perspective to mentoring. Anderson and Reese focus on spiritual formation and the need for individuals to have a spiritual mentor to assist them in their growth in the faith. Spiritual formation is, "education of the heart…requiring a mentorship of the heart, a relationship with a teacher of life who can convey what was learned from the teacher's own faithful mentor, a way of life that is formed, not merely instructions that are given."[144] At the core of spiritual mentoring is a relationship. Anderson and Reese indicate, "spiritual formation is nurtured most profoundly when disciples are 'apprenticed' to a spiritual mentor who will partner with the Holy Spirit toward spiritual development."[145] The nuance that Anderson and Reese provided in the development of faculty-student mentor groups is the role of the Holy Spirit within the process of spiritual formation. A mentor helps the mentee be open to the Holy Spirit learning how to discern the interworking of God in one's life.

Edward L. Smither's book, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* focuses on the need for spiritual mentoring of current pastors using Augustine's

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[143] Johnson, *On Being a Mentor*, 139.
[144] Anderson and Reese, *Spiritual Mentoring*, 17.
[145] Anderson and Reese, *Spiritual Mentoring*, 27.

ministry as an example. Smither begins by providing a brief description of the what, why, and how of mentoring. He defines "mentor" as someone with significant experience departing that knowledge or expertise to an apprentice in an environment of discipline, commitment, and accountability.[146] The why aspect of mentoring relates to sound teaching and the conduct of a disciple of Christ.[147] Smither uses the backdrop of Jesus and Paul's approach to mentoring to make a case for mentoring in groups, claiming in the early stages of Christianity mentoring occurred in group settings.[148] Smither finds support quoting John Meir, "As presented in the Gospels, discipleship involves not just an individualistic relation of a single pupil to his teacher but the formation of a group around the teacher who has called the group into existence."[149] Group mentoring, claims Smither, seems to be the more efficient means of mentoring because it addresses the relational needs of people.[150]

Smither goes on to give a brief history of mentoring in the Church from the mid-third century leading up to Augustine. Augustine influenced the spiritual leaders of his day through training and ministry preparation, while providing spiritual direction through his teaching and writing books and letters to resource Christians and spiritual leaders.[151] He recommends Augustine's model and approach of mentoring, hoping current pastors will see the need in their own lives to be shepherded as they shepherd others. Augustine modeled humility to his fellow mentees as he served as a minister. He considered

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[146] Anderson and Reese, *Spiritual Mentoring*, 4.
[147] Anderson and Reese, *Spiritual Mentoring*, 9-11.
[148] Anderson and Reese, *Spiritual Mentoring*, 13.
[149] Anderson and Reese, *Spiritual Mentoring*, 14.
[150] Anderson and Reese, *Spiritual Mentoring*, 14.
[151] Anderson and Reese, *Spiritual Mentoring*, 144-145.

humility to be backbone of Christianity.[152] Augustine provided guidance to his mentees in the study of the God's word and training in theological understanding.[153]

SEBC desired to equip servant leaders for Christian living and service worldwide through being an institution of academic and spiritual excellence.[154] Employing the model of mentoring provided by Augustine would help SEBC accomplish its vision. Even though Augustine had an advantage, he lived with his mentees in the monastery, faculty can invite students into their homes, or out to diner to spend time with them. Faculty can engage students in theological discussions outside of the classroom.

Regi Campbell's book, *Mentor Like Jesus* and Tim Elmore's *Life-Giving Mentors: A Guide for Investing Your Life in Others* were both beneficial in establishing mentor groups at SEBC even though they are primarily directed toward church-based mentor groups. Elmore provides templates and forms one can adapt in the establishment phase of a mentor program.[155] Campbell gives some key ingredients to consider when creating mentor groups ranging from establishing a purpose of the group to the length of the commitment.[156] Campbell also suggests limiting the size of the group modeling Jesus who had twelve disciples.[157] The practicality of these books made them beneficial in the initial phase of creating the faculty-student mentor groups.

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[152] Anderson and Reese, *Spiritual Mentoring*, 127.
[153] Anderson and Reese, *Spiritual Mentoring*, 146.
[154] *Southeastern Bible College Catalog*, 8.
[155] Tim Elmore, *Life Giving Mentors: A Guide for Investing Your Life in Others* (Duluth, GA: Growing Leaders, 2008), 177-86.
[156] Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville, TN: Boardman and Holman, 2009), 5-7.
[157] Campbell and Chancy, *Mentor Like Jesus*, 23.

Conclusion

In creating an environment of spiritual growth, SEBC needs to become a community working together in a "mentoring community." As demonstrated in the literature, faculty have a significant role in the developmental aspects of students' lives. Faculty members in particular need to be engaged in fostering the religious and spiritual dimensions of student development given their natural roles as mentors. Faculty engagement in the students' lives in areas such as meaning, purpose, religious, spiritual and moral growth along with academic learning is the key to the college's success in the holistic development of students.[158]

Although the literature clearly indicates the value of formal mentoring, mentoring was not a designated component of the spiritual formation of the students at SEBC. Mentoring had occurred in some forms between faculty and students, but not consistently or with structure. As evidence in the literature review, faculty-student mentoring can be an essential element in the development of students holistically.

Chapters 4 and 5 of this thesis-project will focus on the research methods and analysis employed in the implementation of faculty-student mentor groups. These chapters will explore and reveal whether the mentoring groups will enhance the spiritual formation of students and if such a program should be permanently added as a component of the spiritual formation program at SEBC.

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[158] Larry A. Braskamp, "Fostering Religious and Spiritual Development of Students during College," *SSRC* (2007): 9-10. http://religion.ssrc.org/reforum/Braskamp.pdf (accessed August 28, 2017).

CHAPTER FOUR

SEBC Student Spiritual Growth Assessment and Methodology

SEBC Student Spiritual Formation Assessment Process

Kristie Harrick, the former Dean of Students, shared that the assessment process

of the students' spiritual formation is conducted yearly and done so as to meet

accreditation purposes. SEBC and Student Life use the John Brown's Student

Relationship Assessment (SRA) to track the students' spiritual formation. The SRA is a

self-reporting assessment that measures Emotional and Relational Intelligence.[1] The

assessment is given yearly in the Spring semester during a chapel service time. As of the

school year 2016-2017, Harrick substituted the spiritual formation assessment tool to *The*

Christian Life Survey (CLS) administered through The Center for Scripture Engagement

at Taylor University.[2] Fall 2016 semester was the first time the CLS was administered at

SEBC. Harrick indicated that the survey was too new to have set up a specific detailed

plan of how it would be used. The survey was administered by email from the outside

organization directly to the students in Fall 2016. Joel Wolfe, Director of Institutional

Effectiveness and Registrar, shared that many students did not know who the emails were

from and just ignored the email. Only twenty-nine students or 20 percent of the student

population at SEBC completed the survey.

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[1] The Center for Healthy Relationships, "Student Relationships Assessment," John Brown University,
http://liferelationships.com/students/sra/ (accessed February 24, 2017).
[2] The Center of Scripture Engagement, "Christian Life Survey," Taylor University,
http://tucse.taylor.edu/christian-life-survey-2016-2017/ (accessed October 2, 2017).

Harrick noted the overall Student Life assessment process was a 10-year cycle. Harrick, the campus pastor, and the Spiritual Formation committee used the SRA, evaluating all the questions and based on the previous year results, looked at items that would seem to indicate areas of struggle for the students. The SRA gave indicators of areas of needed improvement or inconsistency in SEBC students. The Spiritual Formations Committee noted the areas of student struggles and set benchmarks for improvement. Student Life would put into place various activities such as targeted chapel subjects or campus community events to address the areas of concern. The following year Student Life gauged the effectiveness of the endeavors by evaluating the scores on the SRA. Harrick shared that other instruments were used but did not go into detail as to what those were. According to the College-Wide Assessment report revised in August 2016, SEBC students scored below the desired matrix in three essential spiritual formations categories over the course of several years. The categories include students overall spiritual development, their commitment to a regular personal devotion and Bible study, and a private prayer life.[3]

Mentor Group Research Methodology

To determine if mentor groups would be beneficial for SEBC students' spiritual formation focus group interviews were conducted as well as a *Spiritual Health Profile* was administered to establish a spiritual health baseline of students. The interviews took place in the Spring 2016 semester. The *Spiritual Health Profile* was conducted in Fall 2016.

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[3] SEBC, College-Wide Assessment, 2016, 17. (APPENDIX E)

Focus groups of student leaders were interviewed to collect qualitative data concerning the spiritual formation of students and the viability of mentor groups. Participants were identified by Dean Harrick. An email was sent out to the student leaders inviting them to participate in the focus groups. Eleven of the fourteen students or 79 percent participated in the focus groups. Nine of the eleven students were upperclassmen, while one was a sophomore and the other was a freshman. The participants were given day and time slots to choose from for their convenience. The interviews were conducted in group settings of two or more students per time. The interviews were held in a private room in the library at SEBC. The interviews were conducted by the researcher, Billy Thornton, and Sarah Monroe, a student serving as an assistant. The students were informed of Sarah's participation before the meetings and signed an agreement about her presence during the interviews.

The Institutional Review Board (IRB) of Gordon-Conwell Theological Seminary granted permission to conduct the focus group interviews. Additional approval was granted by Provost, Dr. Vicki Wolfe and Dean of Students, Kristie Harrick.[4] Focus group interviews were audio recorded and transcribed. Each group was asked a series of questions about SEBC's spiritual formation components: chapel, men's and women's ministry, and the faculty's role. The following questions were asked of each group:

1. Give a brief description of your impression of chapel services.
2. Who is the chapel service designed for?
3. What role should faculty have in chapel?
4. What role has the faculty played in influencing your spiritual growth while at SEBC?
5. What is the purpose of men's and women's ministry at SEBC? Do they accomplish said purposes?
6. What are your thoughts on a faculty mentor program for spiritual formation?[5]

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[4] See Appendix B.
[5] See Appendix F.

Follow-up questions were asked by the facilitator when deemed pertinent to the conversation. Participants were allowed to ask questions related to the research questions, as long as they were relevant to the conversation and was not detracting from the conversation. All focus group interviews were limited to one-hour or less. Confidentiality and anonymity were emphasized regarding the participants and audio recordings; participants consent forms were used to this end (see Appendix G).

Sarah Monroe was present during the interviews to record and take notes of each session. Transcripts of the interviews were completed by Sarah Monroe. All recordings were kept on a password-encoded computer accessible only to the researcher and Monroe. The original recordings and transcriptions reside on a password-encoded computer in the researcher's possession.

The transcripts were reviewed and organized by themes. The current chapel environment and structure along with the states of men's and women's ministry. The role of faculty in the current spiritual formation process and the prospect of a faculty-student mentor program. Students spoke candidly concerning the current established spiritual formation elements. The chapel review was mixed among the students. Some felt that chapel was a time of rest and connecting with other students. Others felt that if it was not required they would not attend and some pointed out that they felt chapel was directed toward older students. All the students indicated a desire to see changes made to the chapel program to make it better for the students. The students expressed mixed views on the faculty's role within chapel. Many felt faculty should attend chapel regularly but not necessarily have a speaking role as often. The second theme was men's and women's ministry. The female students that attend women's ministry felt that the ministry was a

good outlet and accomplished the goal of building community and relationships. The male students overwhelming felt that men's ministry did not accomplish its purpose of building community and relationships. None of the male students that participated in the focus groups except the two leaders attended the men's ministry gatherings.

Students were asked their opinion concerning the establishment of a faculty mentor program for spiritual formation purposes. Overwhelmingly the students reacted positively. There was a mixed response to whether faculty mentoring should be mandatory. Many felt if it were mandatory students would resent having to attend. Students thought such an approach would be beneficial to the spiritual growth of students and the overall culture of the school (see Appendix F).

Several meetings occurred between the researcher and the former Campus Pastor, Micah Simpson. Simpson announced his resignation during the Spring 2016 semester. The meetings were to establish an understanding of SEBC's spiritual formation goals and how the goals were assessed. Simpson shared that the SEBC's spiritual formation goals were set in 2009 by the Spiritual Formation Committee. The committee consists of five members including the campus pastor, three faculty members, and one staff member. The members rotated on and off the committee yearly except for the campus pastor. The Provost was responsible for appointing members to the committee. A copy of the spiritual formation goals is included in the Appendix. Simpson shared that the committee picked one of the five spiritual goals to focus on for a given year. Simpson pointed out that he was aware of the some of the challenges with specific programs; chapel and men's ministry especially. When a faculty mentor group was discussed, Micah was encouraged with the increased involvement of faculty within the spiritual formation process of the

students. A discussion occurred concerning when the mentor groups would meet. It was agreed upon to set aside one Monday chapel a month for mentor groups meetings.

Dean Harrick and the researcher meet several times to discuss different assessment tools and about using a separate survey to assess the students' spiritual formation. Two surveys were presented by the researcher for discussion for the possibility of Student Life changing surveys that would be used as part of the thesis project. The first survey discussed was the Spiritual Transformation Inventory (STI) created by Dr. Todd Hall at Biola University. The STI provides scores based on five domains of The Connected Life. The Connected Life model looks at one's connection to self, others, and God as well as spiritual practices. Each participant is scored and provided a spiritual profile. As part of the process, participants are given a six-week spiritual growth plan based on the individual results. One of the factors that led to STI not being used was the cost. Harrick's research about the instrument showed the STI to be cumbersome. The other survey discussed was the *Wesleyan Wellness Profile* designed by Timothy Cooley (2011) as a part of his dissertation at Columbia International University (CIU). "The *Wesleyan Wellness Profile* was designed, validated, and piloted according to Dillman's (2007) guidelines."[6] Cooley's survey focused on Wesleyan-Arminian spiritual transformation at Wesleyan-Arminian Bible Colleges. Heather Hall received permission to make slight changes to several questions on the profile as well as change the name to the *Spiritual Health Profile (SHP)*. Hall's version was used to survey Baptist Bible

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[6]Timothy Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," (Ed.D. diss., Columbia International University, 2011), 52.

Colleges.[7] The changes reflect doctrinal differences between the Wesleyan-Arminian

colleges and Baptist colleges. The *SHP* version used by Hall was determined to fit best

the theological perspective of SEBC. Cooley granted permission to use the profile for this

thesis project. Student Life decided not to use the profile as the official SEBC assessment

tool. However, Harrick did want to examine the results and have them presented to the

Spiritual Formation Committee to help determine the spiritual formation activities for the

coming year as well as consider a change to the *SHP* if it was deemed reliable. Student

Life and the Provost office were supportive and approved the thesis project moving

forward.

The purpose of the quantitative survey was to test the theory of faith development

by comparing student's ratings of the influence of the Bible college experience

(independent variable) on students' spiritual growth (dependent variable) for students

attending SEBC. The independent variables were defined as selected Bible college

activities (i.e., theology class, chapel, prayer meetings, etc.) and experiences (i.e., campus

culture, faculty-student interaction outside of class, dormitory life, etc.). The dependent

variables were defined as students' ratings of their conformity to Christlikeness based on

six categories: cognition, commitment, character/conscience, communion, compassion,

and spiritual disciplines.[8]

The survey used for the thesis project allowed students the opportunity to offer

firsthand information about their attitudes, beliefs, and experiences regarding their

spiritual growth and the Bible college experience. The format allowed for statistical

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[7] Heather Hall, "The Spiritual Health Profile," 2014. A copy of the adapted profile will be included in the Appendix H.

[8] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 46.

manipulation and comparison amongst the participants. The *Spiritual Health Profile* was a self-report questionnaire administered electronically using Survey Monkey. It was conducted during the start of Fall 2016 semester. Emails with a survey link were sent to the traditional student body population by Joel Wolfe, Director of Institutional Effectiveness and Registrar. Benefits of the self-administered electronic version of the survey included: 1) shorter time for delivery of the survey to the participants, 2) results returned directly to the researcher, and 3) elimination of the threat of physical data loss such as surveys being misplaced or not returned. Electric transmission allowed for direct, statistically robust processing of the data with fewer errors in data capture, coding, and editing while maintaining confidentiality. The online survey was advantageous for both the participant and the researcher. Participants could take the survey at a time that was convenient for them while providing the results of the survey to the researcher in a timely fashion. Administering the survey in an online version was cost-effective and environmentally friendly rather than using multiple sheets of paper to conduct the survey. Forty-eight students responded to the survey, which was 52 percent of the traditional student body population. A copy of the survey questions is included as Appendix H.

As previously stated, Timothy Cooley designed the *Wesleyan Wellness Profile* and permitted the researcher to use the profile in the adapted form created by Heather Hall. Principle component analysis was used as the statistical process for validation resulting in an eigenvalue of 20, indicating high internal consistency among the line items. Content and construct validity were established based on the responses of administrators and professionals who reviewed the instrument. Criterion-related validity

has not been established as the instrument is fairly new.[9] This will be the third time this

instrument is used and the more times it is used will help establish the test validity and

reliability. Using this instrument at other Bible colleges will provide a means for

assessing whether or not schools are effectively engaging in their mission of student

spiritual formation.

The following factors of the college or university are identified as contributing to

the spiritual growth: encounters with those who were like-minded in their faith,

participation in religious activities and discussions, support from faculty regarding

spirituality, and the culture of the campus and mission of the school.[10] Cooley included

these factors and more in his wellness profile. The *Wesleyan Wellness Profile's* as well as

the *Spiritual Health Profile's* construct of community contains questions that allow

students to rate encounters of those who are like-minded in their faith: Question 5i "I

enjoy fellowship with other Christians" and 5q "I am able to work well ministering in a

team." Spiritual Disciplines section cover religious activities where students indicate the

amount of time they engage in spiritual practices: 7a "Private, devotional prayer," 7b

"Devotional Bible reading," and 7f "Witnessing to someone who is not saved." Faculty

engagement concerning spiritual matters as well as the campus culture is measured in the

Bible College Experience section. In this section, students rate the impact of campus-

wide activities such as 8c "Fellowship with other students," 8f "Dormitory life" and 8k

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[9] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 53.
[10] Astin et al., *Cultivating the Spirit*, 2011, 28. See also Nicolas Bowman and Jenny L. Small's article, "Do College Students Who Identify with a Privileged Religion Experience Greater Spiritual Development? Exploring Individual and Institutional Dynamics," *Reach in Higher Education* 51 (2010): 595 https://doi.org/10.1007/s11162-010-9175-2 (accessed October 5, 2017). George D. Kuh and Robert M. Gonyea, "Spirituality, Liberal Learning, and College Student Engagement," *Association of American Colleges and Universities* 92 (2006) https://www.aacu.org/publications-research/periodicals/spirituality-liberal-learning-and-college-student-engagement (accessed October 5, 2017).

"School-related ministry practice or Christian service." Students are asked to evaluate the truthfulness of following statements: 9b "The faculty is devoted to serving the Lord," 9g "The students are committed to the spiritual purpose of the school," and 9i "The campus atmosphere encourages everyone to spiritual growth."[11]

The survey was open for two weeks in September 2016. Individuals participating in mentor groups, as well as those not participating, were asked to commit approximately 15 minutes of their time to complete the survey. The survey posed no potential risk to participants greater than those ordinarily encountered in daily life. Benefits to the participants where they were giving a voice in how SEBC addresses the spiritual growth and development of students. Students could express the factors about the Bible college experience that were most helpful in their spiritual growth.

Consent was obtained by an explanation of consent before the students took the survey. Due to the survey being offered online (Survey Monkey) written consent was not possible. Informed consent was agreed upon by the participant when they clicked on the link and proceeded to take the survey. A student's decision whether or not to participant did not affect one's current or future relations with the researcher or SEBC. Participation in the survey was voluntary. Students could withdraw from the research at any time without affecting the previously mentioned relationships. For a student to withdraw, all they had to do was stop taking the survey and close out of the browser without submitting their answers. The survey records of this research project are private. The records are kept on a secure computer. Only the researcher and Joel Wolfe have access to the

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[11] See Appendix I. (Timothy Cooley, "Wesylan-Arminian Survey," 169-75).

records. Records will be kept for the completion of this research project, and then hard copies will be shredded and electronic data will be deleted.

Data analysis of the survey was conducted using SPSS software. Cooley's data analysis included, "ordinal methods such as reporting frequencies and distribution…supplemented by cardinal methods such as means and standard deviations in order to present the full richness of the data as well as central tendencies."[12] Student's rating of their spiritual growth (Spiritual Index) was based on five categories: cognition, commitment, character/conscience, communion, and compassion.[13] Ordinal and cardinal methods were used to rate the students' Bible college experience (Experience Index) and campus culture (Culture Index). Pearson Correlation Coefficient was used to conclude if a relationship existed between the three indexes to student's spiritual growth.

Research question 1 asked, "What is the level of spiritual growth in students that attended Bible college, measured by mean values on the *Spiritual Health Profile*?" Ordinal and cardinal methods were used measure spiritual growth. Level of spiritual transformation was judged using the Likert-type scales, with mean scores of 5 mostly true or higher being taken to indicate that a characteristic is habitual in students' lives.[14]

Research question 2 asked, "What are the correlations between the means of spiritual growth as measured by the *Spiritual Health Profile* (dependent variable) and selected Bible college activities (independent variable)?" Pearson correlation coefficient was used for the calculation. The Pearson correlation coefficient (Pearson r) for this

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[12] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 56.
[13] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 47-49.
[14] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 56.

survey was found to be ≥ .70 which is considered high.[15] The Pearson correlation

coefficient is designed to measure the strength of relationship between two variables. The

two variables for the study were the student's ratings of selected Bible college activities

and the Spiritual Index.

The thesis project was conducted to determine the level of spiritual growth of the

students attending SEBC and the impact of participation in college activities on student's

spiritual growth. These measurements were to establish a baseline to determine if faculty-

student mentor groups aided in the spiritual growth of students attending SEBC. The

quantitative survey, *Spiritual Health Profile*, was used by permission from Timothy

Cooley and with the agreement of Student Life at SEBC. The survey was implemented in

order to measure students' self-reported levels of spiritual growth and their perceptions of

the impact of selected Bible college activities on their spiritual growth. Cooley previously

established a benchmark of *5 mostly true* on a 6-point Likert-type scale which was

considered an acceptable level of spirituality because it indicated a characteristic that was

habitual in the students' lives. The Pearson correlation coefficient of .70 or greater

between the mean of spiritual growth and the rating of the selected Bible college

activities was established as the criteria in order to conclude a strong influence from those

activities on the students' spiritual growth.

Results

The researcher used the SPSS program to analyze the data from the *Spiritual*

Health Profile. Three research questions were considered using the information gathered.

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[15] Cooley, "Spiritual Assessment of Students at Conservative Wesleyan-Arminian Bible Colleges," 57.

The multiple variables that were a part of the survey that aided in the research included: desire to attend Bible college, strength of beliefs, commitment, beliefs reflected in daily life, relationship with God and others, compassion toward other people, behavioral frequency, Bible college experiences that contribute to spiritual growth, and atmosphere of campus. These variables acted as independent variables while the dependent variable was spiritual growth of students.

Research question 1 asked, "Are there relationships between various components of the Bible college experience and spiritual growth?" Pearson correlation coefficient between Bible college activities scale scores and scale level measurement of components of spiritual growth was considered significant if $p < .05$. The researcher explored the relationship between these variables using the Pearson product-moment correlation coefficient. The researcher performed preliminary analyses and determined there were no violations of the assumptions of normality. There were four significant and positive correlations between the scale scores for spiritual growth and the following variables. The strength of correlation of anything above .3 is significant when examining the following table.

- Decision to attend Bible college, $r = .344$, $n = 42$, $p < .05$. The coefficient of determination indicated that 12% of the variance is shared between these two variables.

- Compassion, $r = .386$, $n = 42$, $p < .05$. The coefficient of determination indicated that 15% of the variance is shared between these two variables.

- Behavior, $r = .391$, $n = 42$, $p < .05$. The coefficient of determination indicated that 15% of the variance is shared between these two variables.

- Atmosphere score, $r = .547$, $n = 41$, $p < .001$. The coefficient of

  determination indicated that 30% of the variance is shared between these

  two variables.

Correlations between Spiritual Growth and Bible College Factors

Scale	1	2	3	4	5	6	7	8	9
Spiritual Growth	-								
Decision	.344*	-							
Belief	.159	.125	-						
Commitment	.258	.286	.466*	-					
Reflection	.277	.230	.352*	.748*	-				
Relationship	.305	.307*	.152	.655*	.782*	-			
Compassion	.386*	.516*	.055	.467*	.579*	.745*	-		
Behavior	.391*	.318*	.442*	.432*	.464*	.450*	.381*	-	
Atmosphere	.547*	.405*	.168	.298	.271	.444*	.536*	.377*	-

Note: * indicates significance at the .05 or higher.

The second question asked, "Are there differences in components of campus

involvement, beliefs, activities, and perspectives of the campus atmosphere between

students who do and do not receive spiritual mentorship at SEBC?" A Multivariate

Analysis of Variance (MANOVA) was used to test for significant differences between

the two groups on a linear combination of the dependent variables. The post-hoc test will

check for differences on measures of spiritual health. The variables a part of this test was

spiritual health (dependent variable) and spiritual mentorship (independent variable). The

researcher performed a one-way between groups MANOVA to investigate differences in

scores on various measures of spirituality and involvement between Bible college

students who were and were not participating in the spiritual mentorship program. The

researcher conducted preliminary assumption testing to check for normality, linearity,

univariate, and multivariate outliers, homogeneity of variance-covariance matrices,

multicollinearity, and there were no serious violations noted. There were no statistically significant differences between students who are and are not participating in spiritual mentorship on the combined dependent variables, $F(9,30) = 1.537$, $\lambda = .684$, $p = .180$. When the results for the dependent variables are considered separately, using a Bonferroni adjusted alpha level of .005, there were no statistically significant differences between the groups.

The third question asked, "Are specific factors of spiritual health predictive of compassion among Bible college students?" A multiple regression testing for the predictive capabilities of independent variables of spiritual health on the dependent measure of compassion was utilized. The variables used in the test were measure of spiritual health (independent variable) and measure of compassion (dependent variable). The researcher used multiple regression to assess the capacity for various measures of spirituality, behavior, and relational status with God and others to predict changes in compassion. The researcher conducted preliminary analyses to ensure there were no violations of the assumptions of normality, linearity, multicollinearity, homoscedasticity, and there were no violations. The results of the regression indicated a significant model, $F(8, 31) = 8.324$, $p < .001$. The model explained 60% of the variance in scores on the compassion scale. Two independent variables significantly predicted changes in the compassion score. Those variables were decision to attend Bible college ($\beta = .28$, $p < .05$) and the relationship scale score ($\beta = .53$, $p < .01$).

Summary of Independent Variables Prediction of Compassion Scores

Variable	B	Standard Error	β
Decision	0.563	0.235	0.276*
Belief	-0.148	0.181	-0.106
Commitment	-0.055	0.132	-0.070
Reflection	0.057	0.081	0.139

Relationship	0.217	0.078	0.530**
Behavior	-0.009	0.088	-0.013
Spiritual Growth	0.010	0.037	0.033
Atmosphere	0.099	0.076	0.177

Note: Adjusted R^2 = 60%, $F(8, 31)$ = 8.324, $p < .001$. *$p < .05$. **$p < .01$.

Two critical take a ways from this question emerge. One, SEBC must keep students connected with the reason they attend Bible college in the first place. Two, the relationships students build on campus and in the community, affect how they engage the world with the love of Christ.

Related to question one, four variables stand out in regards to impacting the spiritual growth of students attending SEBC. The first variable is atmosphere which entails faculty-student interaction outside the classroom. Eighty-nine percent of the students responded stating that faculty interaction had *some* impact to *very strong* impact. In the third question, as it relates to the relationship aspect of the college campus and its impact it has on students in terms of their living out their faith is significant when one considers a mentoring program. Overall the results of the survey indicated that students at SEBC feel that they are experiencing spiritual transformation and that the Bible college experience is contributing to their spiritual growth. The *Spiritual Health Profile* provided useful baseline information to be able to gauge the impact that a mentoring program will have on the student's spiritual growth moving forward.

CHAPTER FIVE

SEBC Faculty-Student Mentor Groups

Introduction

I choose to risk my significance,
To live so that which came to me as seed
Goes to the next as bloom,
And that which came to me as bloom,
Goes on as fruit.[1]

Mentoring provides an opportunity to nurture seeds found in others so they might

blossom and the blossom become fruit, nourishing others. Lois Zachary states,

"Mentoring ultimately enriches humanity by helping people connect to a higher purpose

that has the potential to change the world."[2] Christians understand that higher purpose to

be a relationship with Christ. Mentors who help foster a growing relationship with Christ

in others assist them in changing their life and subsequently the world for Christ.

Thomas Trevethan writes, "Mentoring relationships are among our most fruitful sources

of inspiration, empowerment, and wisdom in the daily grind of academic life."[3] The Faith

Change Project study conducted by the Council of Christian Colleges and Universities

(CCCU) institutions on the spiritual development of students findings indicated,

"mentoring relationships with persons of mature faith" were among the experience in

college that led to the greatest spiritual growth, while also noting that a lack of mentors

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[1] Dawn Markova, "Fully Alive," *World Prayers*
http://www.worldprayers.org/archive/prayers/invocations/i_will_not_die_an_unlived.html (accessed
October 17, 2017).

[2] Lois J. Zachary, *Creating a Mentoring Culture: The Organization's Guide*, Jossey-Bass Higher and Adult
Education Series (San Francisco, CA: Jossey-Bass, 2005), 261.

[3] Thomas Trevethan, "A Christian Theology of Mentoring," Graduate and Faculty Ministries, InterVarsity,
17, https://gfm.intervarsity.org/resources/christian-theology-mentoring (accessed August 1, 2016).

was associated with less spiritual growth.[4] Based on this information and with the findings of the focus group interviews and *Spiritual Health Profile*, pilot faculty-student mentor groups were piloted at SEBC for the 2016-2017 school year. The following information is a detailed description of the formation of the groups, the monthly meetings, and an evaluation of the groups by students and faculty.

Faculty-Student Mentorships

The researcher received permission to conduct the faculty/student mentor groups from Kristie Harrick, Dean of Students, Vicki Wolfe, Provost, and Jason Snyder, Dean of Faculty. For the project based on research the researcher decided faculty would led the initial mentor groups. The researcher sought guidance from Dr. Snyder and Dr. Wolfe about which faculty to ask to lead the groups. Faculty participation was requested based on those recommendations. The researcher sent emails to the faculty members requesting their involvement in leading the groups. The faculty members were informed that this was voluntary and they were not required under their contract to participate, nor would they receive any monetary remuneration for participating. The faculty was aware that the mentor groups were a part of the thesis project for the researcher's doctorate program.

The objective of the mentorship program was designed to create an environment in which faculty would assist the students attending SEBC to grow in their faith. Faculty would do this by encouraging, supporting, challenging and guiding the students in their individual group. The mentor would help the students identify and explore their gifts and potential as they seek to serve Christ and His Church. The researcher informed the

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[4] Office of Campus Pastors, "Information for Mentors," Azusa Pacific University, http://www.apu.edu/campuspastors/programs/mentoring/mentors/ (accessed April 21, 2016).

faculty of the mentor group objectives through emails as well as one-on-one conversations.

The initial program would span one school year (Fall 2016 – Spring 2017). The time commitment for the groups would be a minimum of 60 minutes of meeting per month. The allotted time would be the third Monday of each month during the regularly scheduled chapel time. Groups were encouraged to continue their time over lunch following their scheduled group time. The meal fee for faculty and students who were not on the meal plan at SEBC were paid by the researcher to encourage this component. The researcher provided the mentor guided material to cover each session. The group had the flexibility to address other issues as students shared within their groups. It was determined to offer mentor groups to all the traditional student population. Returning students were informed of the mentoring groups through an email before the Fall 2016 semester. The email included a mentor group participation application.[5] The student was encouraged to complete the form and return it either to the researcher or Judy Everett, Student Life Assistant. The form provided a space for students to indicate their first three options for a faculty mentor. They were not guaranteed their first choice, but they would be placed with one of their choices. Faculty mentors were not provided this information. Incoming freshmen and transfer students were informed at orientation of the faculty/student mentor program and provided a sign-up sheet. Since these group of students did not know the faculty, the option of choosing a particular faculty was not given to them. Upon the recommendation of Dr. Wolfe, the groups were mixed based on the students' minors. The researcher determined to make the groups same gender.

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[5] See Appendix J.

Students were given an opportunity to join groups through the first group meeting. Students did receive chapel credit for attending the mentor groups. The mentor groups started in September 2016 and ended in April 2017.

Initially, there were seven groups based on the mentor application forms received. Due to the size of the groups (9 or 10 students), it was determined to add one male and one female group to reduce the group's size to make them more manageable. The groups were reduced to 5 or 6 students per group. Faculty mentors, as well as particular students, were asked if they would be willing to switch to a new group. Asking the students did not seem to affect their participation and the two-faculty personnel that were asked to lead the groups were excited. The groups met on campus and were assigned a room by the researcher. Classrooms were not used in an effort to make the meetings feel less like class time. The groups did experience fluctuation in attendance over the course of the two semesters.

The topics for the mentor groups were set by the researcher. The mentors received the topics and curriculum at least a week in advance. The topics ranged from testimony sharing, prayer, spiritual gifts, devotional life, to church participation.[6] The spiritual gift and passion test were discussed over two meetings. Permission was received by Dr. Anthony Casey to use a spiritual gift test[7] he had used in a Discipleship class. Copies were made and distributed to the different groups. The passion test was a free resource offered by LeaderTreks.[8]

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[6] See Appendix K (A copy of each mentor lesson guide is provided.)
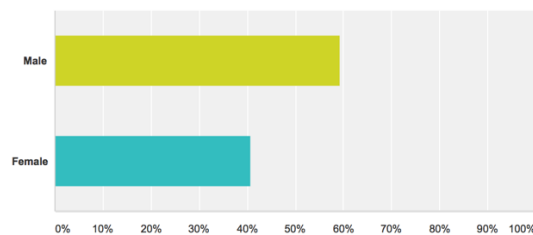[7] See Appendix L.
[8] See Appendix M.

The final meeting consisted of the groups discussing the pros and cons of the

mentor groups. Faculty and students that participated were asked to submit an evaluation

of the mentor groups. The survey was conducted through Survey Monkey. The faculty

and students received an email from Joel Wolfe, Director of Institutional Advancement

and Register. Thirty-two students or 67 percent completed the Mentor Group Survey.

Eight of the nine faculty mentors completed the survey. The researcher who served as a

mentor did not complete the survey.

Student Response to Mentor Group Survey

A copy of the analyses of the Student Mentor Group Survey is included in the

Appendix.[9] The survey was conducted following the April mentor group meetings. The

desire was to inquire of the students to gauge the benefit of the mentor groups and

whether SEBC should include them as a component of the spiritual formation of its

students. The demographic make-up of the students who participated shows the

breakdown of male to female who completed the survey.

Answer Choices	Responses	
Male	59.38%	19
Female	40.63%	13
Total		32

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[9] See Appendix N.

The breakdown of students who participated by classes demonstrates a majority were either freshmen or sophomores.

Answer Choices	Responses	
Freshmen	28.13%	9
Sophomore	43.75%	14
Junior	9.38%	3
Senior	18.75%	6
Total		32
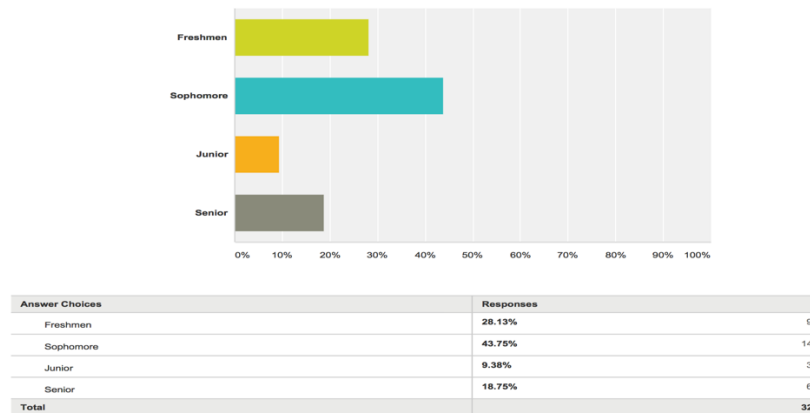
Questions 1 and question 2 of the survey asked students to rate their experience in the groups, and the importance of mentoring is to one's spiritual growth. Students overwhelming thought the groups were *extremely to very beneficial* 77.46%, while another 19.35% felt the groups were *somewhat beneficial*.
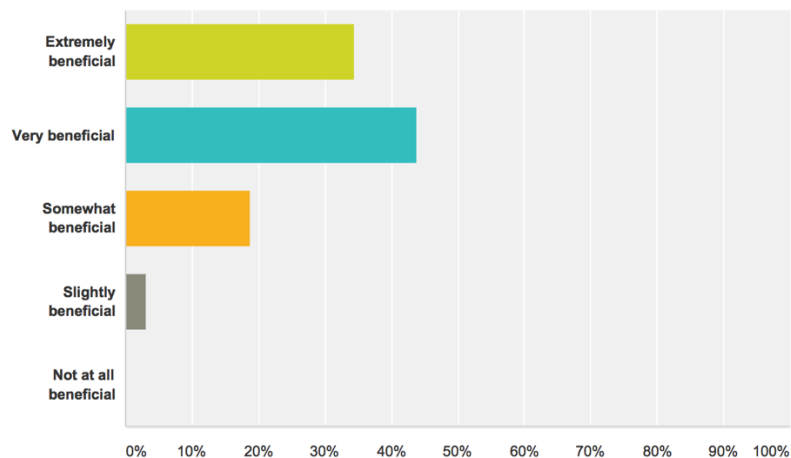
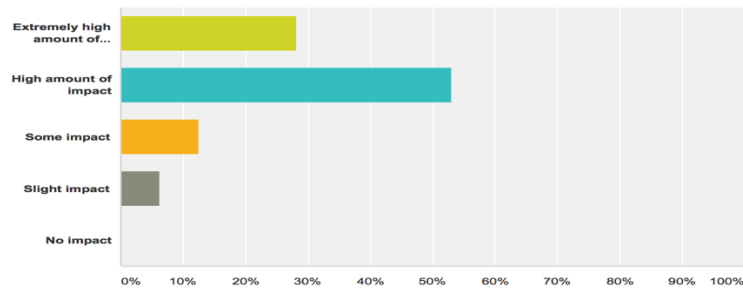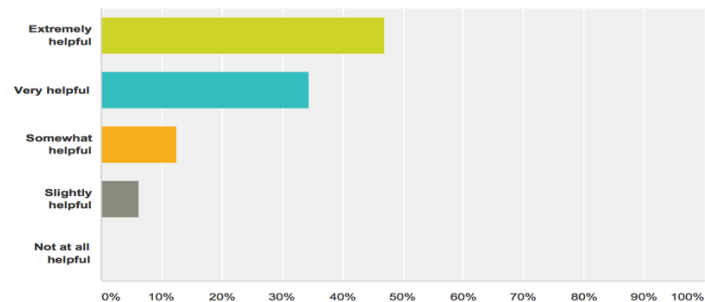| Answer Choices	Responses	
Extremely beneficial	34.38%	11
Very beneficial	43.75%	14
Somewhat beneficial	18.75%	6
Slightly beneficial	3.13%	1
Not at all beneficial	0.00%	0
Total		32

Question 2 asked, "How important do you think mentoring is to your spiritual growth?"
Ninety-six percent of the students surveyed said it was either *extremely important* or *very important*. Question 3 asked students to rate their spiritual growth from their group times.
Ninety percent responded that they experienced from *extremely high* amount to *some growth*, while 10% answered that they experienced only slight growth. No one answered that they had experienced no growth from the mentor groups.

Questions 5 and 9 dealt with faculty-student relationships. Question 5 asked, "How would you rate the impact your faculty mentor had on your spiritual growth?" Students overwhelming felt that faculty impacted their spiritual growth; 80.64 percent answered *extremely*, or *high* amount of impact and 12.90 percent answered some impact. Question 9 asked, "How did the groups help facilitate you getting to know your faculty mentor?" The results were identical to question 5. One student shared that because of this

experience he felt more comfortable talking with his professor in and out of the classroom. To quote him, "The professor is not as intimidating as I thought he was."

Answer Choices	Responses	
Extremely high amount of impact	28.13%	9
High amount of impact	53.13%	17
Some impact	12.50%	4
Slight impact	6.25%	2
No impact	0.00%	0
Total		32

Answer Choices	Responses	
Extremely helpful	46.88%	15
Very helpful	34.38%	11
Somewhat helpful	12.50%	4
Slightly helpful	6.25%	2
Not at all helpful	0.00%	0
Total		32

Questions 6, 7, and 10 addressed student relationships within the groups. These questions were asked to determine if mentor groups were a viable option to facilitate spiritual growth. Question 6 asked, "How would you rate the impact your community had on your spiritual growth?" Students reported that the groups did have an impact on their spiritual

growth 53% indicated it extremely high to high impact, while 31.25% stated it had some impact.

Question 6 Bar Graph:
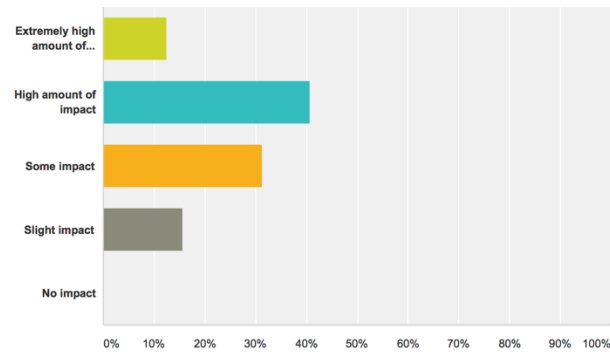
Answer Choices	Responses	
Extremely high amount of impact	12.50%	4
High amount of impact	40.63%	13
Some impact	31.25%	10
Slight impact	15.63%	5
No impact	0.00%	0
Total		32

Question 7 asked students to rate the community amongst the group. 83.87 percent felt an *extreme* to *some* community existed, while 16.13 percent felt there be *slight* to no community. Question 10 asked, "How did the groups help facilitate you getting to know your fellow students?" A majority of the students felt that the groups were *somewhat* to *extremely* helpful for them getting to know their fellow students, while only 6.46 percent felt that is what either *slightly* or *not at all* helpful.

Question 7 Bar-Graph:
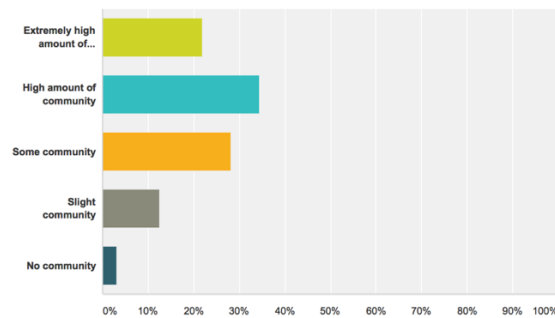
Answer Choices	Responses	
Extremely high amount of community	21.88%	7
High amount of community	34.38%	11
Some community	28.13%	9
Slight community	12.50%	4
No community	3.13%	1
Total		32

Question 10 Bar-graph:
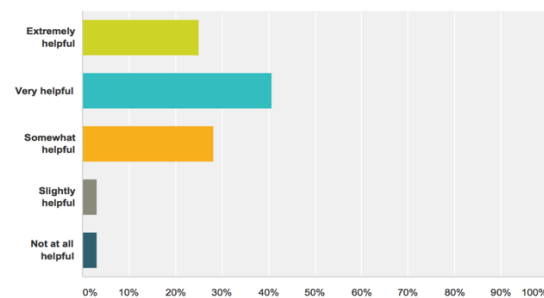
Answer Choices	Responses	
Extremely helpful	25.00%	8
Very helpful	40.63%	13
Somewhat helpful	28.13%	9
Slightly helpful	3.13%	1
Not at all helpful	3.13%	1
Total		32

Other pertinent information acquired from the student surveys included whether the groups should be required, the number of times they should meet, and if they would sign-up for the mentor groups again. Students indicated mixed views on whether the mentor group should be required. Students that responded "no" for the most part felt that the groups should be encouraged for students but not required. Some of the reasons for a "no" answer ranged from "people do not like to attend things that are required," to

"people need to want to be there for this to be impactful." Students that responded "yes" felt that overall the groups were beneficial and students do not need to miss the opportunity to grow both spiritually and in the community. Seventy-nine percent of the students felt that the groups need to meet at least twice a month. Reasons given were to help build community and allow for more discussion. Students that responded to the survey overwhelming (90%) stated that they would sign-up for a mentor group if they were offered again.

Faculty Response to Mentor Group Survey

A copy of the Faculty Mentor Group Survey is included in Appendix O.[10] The survey of the faculty members who participated in leading the groups was conducted following the April meeting. The goal was to determine if faculty saw benefit from the group and to gauge their desire to continue facilitating mentor groups if it was discovered that they were beneficial and assisted the school in accomplishing the development of the students' spiritual maturity.

The faculty surveyed all stated they "enjoyed" the group experience. The other two essential questions asked pertained to their development of a relationship with students through the groups and the likelihood of them leading a group again. Question 7 asked, "Did this experience help you in creating deeper relationships with students?" Eighty-eight percent responded that the group was *very* to *somewhat* helpful, while 12 percent answered *slightly* helpful.

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[10] See Appendix O.

Faculty Question 7: "Did this experience help you in creating deeper relationships with students?"
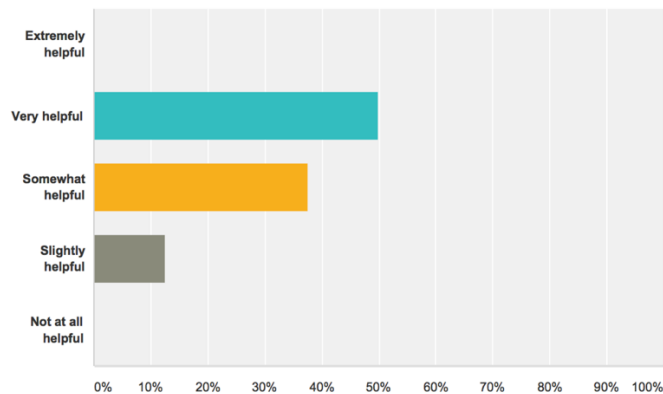
Answer Choices	Responses	
Extremely helpful	0.00%	0
Very helpful	50.00%	4
Somewhat helpful	37.50%	3
Slightly helpful	12.50%	1
Not at all helpful	0.00%	0
Total		8

Question 12 asked, "How likely would you be willing to lead a group again?" Seventy-five percent responded *extremely* to *very likely* to lead a group again, 12.50 percent stated *somewhat likely*, while 12.50 percent responded *not at all* likely. There was no follow-up question to this particular question, and due to the surveys being conducted anonymously there was no way to follow-up with the two professors that indicated they were either somewhat likely or would not lead a group again.

Faculty Question 12 "How likely would you be willing to lead a group again?"
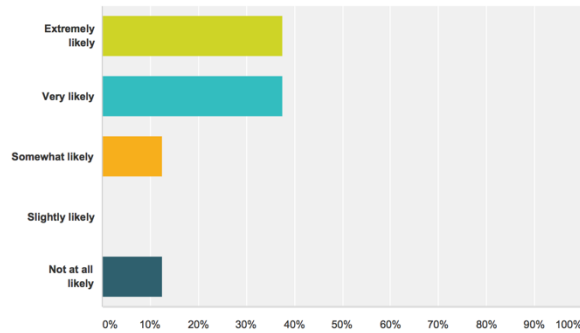
Answer Choices	Responses	
Extremely likely	37.50%	3
Very likely	37.50%	3
Somewhat likely	12.50%	1
Slightly likely	0.00%	0
Not at all likely	12.50%	1
Total		8

Professors were asked how often the groups should meet 87.50 % responded the groups should be twice a month or more.

Faculty Question 14: "Should the groups meet more often?"
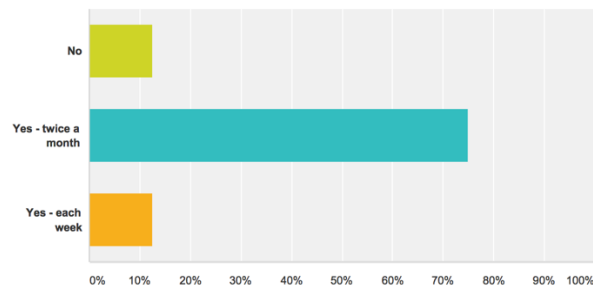
Answer Choices	Responses	
No	12.50%	1
Yes - twice a month	75.00%	6
Yes - each week	12.50%	1
Total		8

The faculty was asked what they thought the students gained from the group experience. Most of the respondents shared *growing as a community* but did not feel they could

answer if the students grew spiritually. The faculty shared a need to see the students' response in order to gain a better understanding of what students took away from the mentor groups.

Conclusion

The thesis project survey proposed to determine if faculty-student mentor groups would add to the spiritual growth of students attending SEBC. Based on the evaluations conducted at the end of the project, students thought the groups did contribute to their spiritual growth (84.38% stated that it was extremely to somewhat impactful). The students overwhelmingly wanted to see the groups continue; 90 % indicated as much. Both faculty and students commented that the groups should meet at least twice a month, rather than the once a month the groups meet during this trial run. Faculty and students alike addressed the benefit the groups had in contributing to the development of community on campus. The information gained from the evaluations will be shared with the Spiritual Formation committee to see if mentor groups will become an aspect of Student Life's spiritual formation of SEBC traditional students.

CHAPTER SIX

FACULTY-STUDENT MENTOR GROUPS RECOMMENDATION

Spiritual Health Profile Assessment Recommendation

The recommendation of the researcher as it pertains to the assessment of SEBC students moving forward would be to implement the *Spiritual Health Profile* as part of the school's spiritual formation assessment. The survey could be administered either at the beginning of the Fall semester as a baseline mark or at the end of Spring semester to gauge if the mentor program and the Freshmen College Life Skills class impacted student's spiritual growth. Student Life was in the process of moving away from the Student Relationship Assessment (SRA) to a new survey, so it would not be a major issue to start implementing the *Spiritual Health Profile*. As part of the ongoing assessment process Student Life should consider using the Spiritual Transformation Inventory (STI) by Dr. Todd Hall in the Freshmen College Life Skills class. The inventory provides valuable information to assist one in growing one's faith. The assessment provided by the inventory would aid in meeting the mission of the school and help students transition from home to college. If the cost of the inventory is an issue, the college could charge the students a fee to cover the cost.

Faculty-Student Mentor Group Recommendation

The Faculty-Student Mentor Group evaluations were completed before the end of Spring 2017 semester. The results were assessed by the researcher, and a written recommendation was made to the Spiritual Formation committee. The Spiritual

Formation committee met in May following the end of the semester in preparation for the

Fall 2017 semester. During the meeting, the researcher was able to provide a report of the

group evaluations for the committee members to assess. Based on the experience of the

students and faculty members it was recommended that mentor groups continue. The

researcher noted that it would require several years conducting the mentor groups to

know with certainty the spiritual growth of students.

Observations and recommendations based on the experience from the pilot

program were about 1) group mentors, 2) the number of times groups meet, and 3)

students' requirement to participate in groups. Some subsequent changes were to be made

to the formation of the groups moving forward. Faculty would be able to exclude

themselves if they so desired and group leadership was to expand to include SEBC staff

personnel. The meeting day and time based on the evidence from the evaluations was

deemed to be the best time for the students and faculty to meet. More discussions were

set to determine if allotting two Monday chapels per month to mentor groups would be

the appropriate course of action or change one of the meeting days to another time during

the week. This would affect faculty and staff leading the groups as well as students

requiring them to commit to another time slot in their calendar. It was decided the groups

should remain voluntary based on students' evaluation.

Mentor Groups

One issue that occurred during the semester with the groups was the start of the

new semester. New students, as well as returning students, were provided the opportunity

to join the mentor groups. Due to the inability to start new groups based on lack of

faculty, new students and returning students were allowed to join existing groups. A few groups did have new students join, which altered the dynamic of the groups. The researcher suggests that in the future, groups are formed for new students and returning students that did not participate the previous semester. This allows for existing groups to maintain their continuity.

Group Choice

A couple of problems the researcher points out are the ability to maintain the small size of the groups and allowing leaders and students a voice in which group they led or participate. Establishing a particular size group will provide the opportunity for a community to be built, but it might discourage some students from participating if they are not matched with the leader they desire. It will be important moving forward to have students pre-register for groups ranking the three leaders they want. The person heading up the mentor program should inform the students upfront that they will be placed with one of the choices and not guaranteeing their top choice. Freshmen and transfer students would have to be placed in groups at random which occurred with the pilot program.

Curriculum

The researcher suggests the curriculum moving forward be set by the Spiritual Formation committee. The committee already sets the spiritual formation goal for the academic year; this would allow the mentor groups topic to future develop the yearly goal. A determination should be made if new groups starting in January each year would

pick up where the other groups were in the given curriculum or start with the first group meeting material from the previous semester.

Faculty Training

When the initial faculty were asked about training in preparation to lead the mentor groups; 62.5 % stated they did not feel as though they needed any training. Moving forward and especially with the expansion of the mentor group leaders to include SEBC staff training would be beneficial. Training would help to inform leaders of the goals for the semester, go over meeting times and place, and establish guidelines for the groups. Another aspect of training would be to educate the leaders that might not be familiar with the developmental aspect of college students as well as postmodern concepts that influence this age group.[1] The training meeting could take place prior to the semester during faculty and staff training week. Another aspect of the training of the leaders would be to have them read *Mentoring Like Jesus* and *Life Giving Mentors*. These particular books would help mentors understand how to establish the structure of the group as well as the meetings.

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[1] Harold V. Hartley III, "How College Affects Students' Religious Faith and Practice: A Review of Research," *The College of Student Affairs Journal* 23 (2004), https://eric.ed.gov/?id=EJ956982 (accessed October 17, 2017), 125. Hartley states that attention to faith development theory and findings from empirical research will enable student affairs professionals to develop better grounded policies and programs that will foster the religious development of their students and a broadly-inclusive, pluralistic climate on their campuses.

Other Institutional Benefits of Mentor Groups

Through the course of researching the impact faculty mentorships have on students' spiritual formation on the college campus other benefits were also uncovered. Astin, et al., pointed out that the spiritual growth of students enhances other areas of college life such as academies, student well-being, leadership development, and overall satisfaction with college.[2] Mentoring is positively linked to the retention of students as demonstrated in the studies conducted at The University of Detroit Mercy (UDM) and Southern University. UDM in Detroit, Michigan implemented a mentor program in 1997 resulting in a significant statistical increase in students' academic success. The program is noted for adding in the recruitment and retention at the university.[3] Southern University in 1990 undertook a two-year study to determine if a mentoring program would aid in retention. The results of the data indicated a 27% increase in retention of Freshmen students for both years the program ran. The study also revealed that participation in the program aided students in academic success. The university experienced an overall 16% decrease in the probation rate of students that participated in the mentoring program.[4] Linda DeAngelo, Jessica Mason, and Dana Winters writes faculty-student mentorships

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[2] Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm, *Cultivating the Spirit: How College Can Enhance Students' Inner Lives* (San Francisco, CA: Jossey-Bass, 2011), 10. Astin et al., conducted an extensive study to determine outcomes of institutions investing the spiritual development of students and the findings unequivocally show an increase in a multiple institutional goals put forth by colleges/universities: academic growth, leadership development, self-esteem, psychological well-being, and overall satisfaction with their college experience. 157. Also look at Ernest Pascarella and Patrick Terenzini, *How College Affects Students: Findings and Insights from Twenty Years of Research*, Jossey-Bass Higher and Adult Education Series (San Francisco, CA: Jossey-Bass, 1991), 97-98, 101 where they point to several studies that give credence that informal faculty engagement with students had a positive influence on the learning outcome of students.

[3] Chaunda L. Scott and Robert J. Homant, "The Professional Mentor Program Plus: An Academic Success and Retention Tool for Adult Learners," *Journal of College Student Retention* 9 (2008): 61-73.

[4] Elaine Ross-Thomas and Charles E. Bryant, "Mentoring in Higher Education: A Descriptive Case Study," *Education* 115 (1994): 70.

assist students in their educational future as well as career planning. They echo the finds of Astin, et al., in that mentored students achieve a higher academic success rate resulting in a higher degree completion rate than that of non-mentored students.[5]

Even though the Faculty-Student Mentorship was not developed or intended to address such issues as retention and graduation rate, the program could aid SEBC in these areas. The current retention rate at SEBC has shown a slight increase going from 55% in 2015 to 67% in 2016. The graduation rate for the four most recently calculated years (2007-2010 entering first time freshmen, graduating within 3 years for A.A. degree and 6 years for B.A. degree) is overall 23%, with the most recent cohort (2010) documented at 36% graduation rate.[6] SEBC's retention rate compared to ABHE's data compiled of similar size schools is slightly above the reported data by 1.4%, while SEBC's graduation rate is well below that of the reported ABHE data by 11.7%.[7]

Retention and Completion					
Enrollment Quartile (annual headcount) →	1st Q (1-76 HC)	2nd Q (79-182 HC)	3rd Q (190-354 HC)	4th Q (356-5642 HC)	All Colleges: Mean
Undergraduate					
Cohort Size (1st time students last year)	12.6	23.8	56.8	105.1	51.7
Retention Rate	59.4%	65.6%	67.3%	64.9%	65.2%
Cohort Size (1st time, FT, Fall 2010)	15.4	24.0	43.2	93.0	45.5
Completion/Graduation Rate	52.9%	47.7%	52.4%	52.3%	51.8%

[5] Linda DeAngelo, Jessica Mason, and Dana Winters, "Faculty Engagement in Mentoring Undergraduate Students: How Institutional Environments Regulate and Promote Extra-Role Behavior," *Innovative Higher Education* 41 (2016): 318.

[6] See Appendix P (IPEDS report of Graduation Rate(GR) and Fall Enrollment). Per the College-wide Assessment report revised in August 2016 states, "As to producing graduates, we have higher numbers of undergraduates' graduations compared to the comparison group median, but it took more students to accomplish this, resulting in a lower graduation rate. The total number of B.A. degrees awarded has been declining. Our retention rate was particularly good in 2014 but dropped significantly in 2015."

[7] ABHE, "Surveys and Statistical Reports," 2016 Statistical Report, www.abhe.org/member-resources/surveys-statistical-reports/ (accessed October 24, 2017).

Appendix A

Spiritual Formation Goals and Outcomes
Approved by Spiritual Formation Committee
11/10/2009

Spiritual formation is the process of being transformed into the image of Christ. It is marked by belonging to Christ (John 3:16, John 17:3-26), learning of Christ (Ephesians 4:20), and pursuing a life of service rooted in love for God and neighbor (Philippians 2:1-11, Luke 10:30-37).

This process is rooted in God's grace (1 Corinthians 15:10) and is dependent upon an ongoing engagement with Christ the Savior through participation in His truth (John 17:17), His Church, and His world. It begins with the gift of salvation and continues through the gracious provision of the Holy Spirit's indwelling presence and spiritual empowerment (Titus 3:5-6). It is shaped and inspired by the positive principle of love and not by the legal principle of thou shalt not. It is consummated by God's future resurrection and glorification of His children. (Romans 8:31-39)

God's grace is fully revealed and received through Jesus Christ. Therefore, spiritual formation is intensely Christological in nature and involves both individual and corporate dimensions.

It begins in a personal encounter with God through an appropriation of God's forgiveness through faith in the good news of salvation through Christ and continues as the believer cooperates with the indwelling Holy Spirit, who cultivates the believer's spiritual growth within the context of engagement with a community of believers.

<u>Goals</u>
1. Spiritual formation begins with regeneration, which provides the believer with every resource required for achieving conformity to Christ and thereby glorifying God (Ephesians 1:3, 2:7, 4:14-16), which is a believer's principal responsibility and privilege.

> **Goal #1: SEBC will expose students to the gospel, the good news of salvation in and through Christ.**

2. To be "spiritual" is to be consistently involved in a process of becoming, to be growing "up in all aspects into Him who is the head, even Christ" (Ephesians 4:15).

> **Goal #2: SEBC will expose students to Scriptural truth regarding the nature of "spirituality" or "being spiritual."**

3. This process of becoming like Christ is fundamentally rooted in an engagement with Truth, a process involving a renewal of the mind and that enables the believer to understand God's will and implement it and thereby be progressively "transformed" through the removal of all aspects of life marked by conformity "to this world" and by the absorption and practice of the way of life modeled by Christ (Romans 12:1-2, 2 Tim. 3:16-17).

> **Goal #3: SEBC will help students understand the importance of knowing the truth as the foundational requirement for inward and outward conformity to Christ.**

4. Scripture explicitly places the context for spiritual formation within the corporate life of the Church, apart from which no complete fulfillment of God's will is possible. Christ, who is the foundation as well as the builder of His Church, has gifted certain people and made them responsible for teaching believers the Truth and for helping them achieve conformity to Christ in thought, word, and deed (Ephesians 4:10-13, 1 Cor. 12:14-27).

> **Goal #4: SEBC will emphasize that continual involvement in a local congregation is the primary context established by Christ for accomplishing spiritual formation.**

5. Increasing conformity to Christ is marked first and foremost by a desire and pursuit of love for God and love for our neighbor, which involves loving fellow members of the body of Christ and also loving unbelievers. All other marks of conformity to Christ are genuine only when they are rooted in love (1 Corinthians 13, Matt. 22:37-39).

> **Goal #5: SEBC will help students understand that love for God and neighbor is the essential motivation behind doing good works that merit God's approval.**

Outcomes

As SEBC endeavors to achieve these goals, we have identified four areas where we seek healthy growth outcomes in the lives of our students.

1. Students will demonstrate a maturing understanding of their relationship with God.

2. Students will demonstrate a maturing understanding of their identity in Christ.

3. Students will demonstrate a maturing relationship with the body of Christ.

4. Students will demonstrate a maturing commitment to their participation in His world.

Southeastern
BIBLE COLLEGE

June 1, 2016

To Whom It May Concern:

During Spring 2016, Billy Thornton requested and received permission to conduct interviews/surveys with SEBC students. We understand the information gleaned from students is a crucial component to fulfill his doctoral research project at Gordon Conwell Theological Seminary.

If you have any questions, please feel free to contact either Kristie Harrick or Vicki Wolfe.

Grace to you,

Vicki L. Wolfe
Provost
Southeastern Bible College
vwolfe@sebc.edu

Kristie Harrick
Dean of Students
Southeastern Bible College
kharrick@sebc.edu

APPENDIX C

IRB APPLICATION

David Currie 📎
FW: IRB application form
To: bthornton@sebc.edu

March 15, 2016 at 8:54 AM

DC

📙 New contact info found in this email: David Currie dcurrie@gordonconwell.edu   add... ⊗

Billy,

Here's some feedback regarding your IRB review, which seems to fit into a semi-obscure niche of being exempt as part of standard educational assessment. Take a look at Bryan Auday's comments below, and let me know if this fits your plans.

David A. Currie, M.Div., Ph.D., Co-Chair Institutional Review Board (IRB), Director of the Doctor of Ministry Program & Associate Professor of Pastoral Theology

GORDON ✚ CONWELL
THEOLOGICAL SEMINARY

130 ESSEX STREET, SOUTH HAMILTON, MA 01982
(978) 646-4176 | dcurrie@gordonconwell.edu | www.gordonconwell.edu/doctor-ministry/

From: Bryan Auday <bryan.auday@gordon.edu>
Date: Monday, March 14, 2016 8:14 PM
To: David Currie <dcurrie@gordonconwell.edu>
Subject: RE: IRB application form

Dave,

Good question. I had to read it carefully. It appears as though the data collection is for demonstrating to the ABHE accreditation agency that the instruction (intervention) meets the goals and objectives associated with it. If this is the case (and your understanding as well), and he does not intend to publish or present the results to any other group (professional guild, journals, etc.), then the project would be exempt from IRB oversight since it is for normal educational assessment.

Take care,

Bryan

Mentoring Relationship Continuum Model

Degree of Mentoring

Lower	Moderate	Higher

Advisor

Supervisor

Faculty Sponsor

Relational Mentoring

Transactional → → → → → Transformational

Tentative Working Alliance → → → Strong Working Alliance

Low Social Support → → → → → → High Social Support
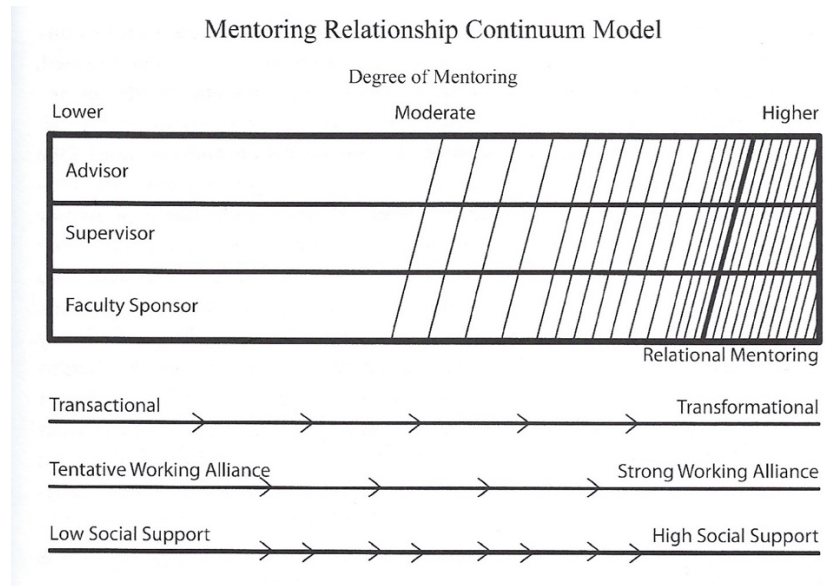
College-Wide Assessment
(Revised 8/1/2016)

Contents

Institutional Objectives
In pursuit of the mission of producing graduates who are biblically grounded, spiritually mature, and culturally relevant, and in keeping with the vision of equipping servant leaders by operating as an institution of academic and spiritual excellence, Southeastern Bible College strives to:

- Produce missional graduates in accordance with College-Wide Learning Goals and programmatic goals.
- Provide learners with a well-qualified, relationship-focused faculty.
- Foster a vibrant learning environment through appropriate and well-staffed administrative and educational student support services.
- Secure and utilize physical, technological, and financial resources for the enrichment of the learning community.
- Pursue targeted community relationships and endeavors to sustain the mission and vision of The College.

College-Wide Learning Goals

It is the goal of SEBC that through the learning opportunities available at this institution, all students will

- Evince a proficiency in knowledge of Scripture;
- Demonstrate understanding of a Christian worldview that integrates faith and learning;
- Manifest a Christian value system which is reflected in attitudes and relationships;
- Demonstrate appropriate breadth and depth of knowledge in the areas of arts and sciences;
- Evince the ability to serve Christ effectively in accordance with one's area of study.

Executive Summary

Produce missional graduates in accordance with college-wide learning goals:

In most enrollment categories, SEBC was above the median of the comparison group. Enrollment is on the low end, however, of SEBC's own recent history. In a similar fashion, SEBC is near median levels of the comparison group in recruitment, but low in relation to our own recent history. In the comparison group, enrollment is lagging behind resources. SEBC ranked 1st in endowed assets and 4th in private gifts, but only 28th in total enrollment and 27th in total FTE enrollment.

As to producing graduates, we have higher numbers of undergraduate graduations compared to the comparison group median, but it took more students to accomplish this, resulting in a lower graduation rate. The total number of B.A. degrees awarded has been declining. Our retention rate was particularly good in 2014, but dropped significantly in 2015.

Our students seem to do well related to critical thinking in Bible and theology, but have some lack of knowledge comparatively in bible content and arts and sciences.

Provide learners with a well-qualified, relationship-focused faculty:

Our students are comparatively satisfied with SEBC. Our student to faculty ratio is a little higher than the mean, but took a large dip in 2015. (Comparisons are not yet available for 2015).

Foster a vibrant learning environment through appropriate and well-staffed administrative and educational student support services:

SEBC rates comparatively higher than other four-year private colleges in meeting student expectations, overall satisfaction, and thinking one would enroll here again if given the chance to do it over.

Secure and utilize physical, technological, and financial resources for the enrichment of the learning community:

SEBC's published price is higher than the comparison group median, but our net price is lower. A larger percentage of our students take loans than the comparison group median, but loan amounts and grants awarded are similar.

In 2014, SEBC's private gift income was particularly high as a percentage of core revenue. SEBC had the highest dollar amount of endowed assets in this comparison group and was well above the median for endowed assets per FTE enrollment.

SEBC's average full-time faculty salaries were above the comparison group median and ranked 14th overall. SEBC was higher in spending per FTE enrollment than the comparison group median for instruction, academic support, institutional support, and student services. SEBC's financial score was high for recent history in 2015, though total revenues were low.

Enrollment

CGM = Comparison Group Median
SEBC = Southeastern Bible College

Unduplicated 12-month headcount of all students (2013-14):
CGM: 217
SEBC: 201

Unduplicated 12-month headcount of undergraduate students (2013-14):
CGM: 161
SEBC: 201

Total FTE enrollment (2013-14):
CGM: 111
SEBC: 144
(Top five total FTE enrollment: Maranatha Baptist University [933], Rochester College, San Diego Christian College, Tennessee Temple University, Southwestern Christian University. SEBC ranked 27th.)

Total Enrollment Fall 2014:
CGM: 138
SEBC: 173
(Top five total enrollment Fall 2014: Rochester College [1113], Maranatha Baptist University, San Diego Christian College, Southwestern Christian University, Apex School of Theology. SEBC ranked 28th.)

Undergraduate Enrollment Fall 2014:
CGM: 111
SEBC: 173

SEBC Unduplicated 12-month headcount of all students:
2015: 197
2014: 201
2013: 208
2012: 211
2011: 212
2010: 239

SEBC Total FTE enrollment:
2015: 142
2014: 144
2013: 149
2012: 145
2011: 149
2010: 176

SEBC Total Fall Enrollment:
2015: 151
2014: 173
2013: 161
2012: 179
2011: 175
2010: 195

Recruitment

CGM = Comparison Group Median
SEBC = Southeastern Bible College

First-time, degree/certificate-seeking undergraduates (Fall 2014):
CGM: 25
SEBC: 17

Transfer-in, degree/certificate-seeking undergraduates (Fall 2014):
CGM: 14
SEBC: 21

Total new degree degree/certificate-seeking undergraduates (Fall 2014):
CGM: 39
SEBC: 38

SEBC fall first-time, degree/certificate-seeking undergraduates:
2015: 11
2014: 17
2013: 17
2012: 16
2011: 14
2010: 12

SEBC fall transfer-in, degree/certificate-seeking undergraduates:
2015: 21
2014: 21
2013: 30
2012: 42

2011: 43
2010: 31

SEBC fall total, new degree/certificate-seeking undergraduates:
2015: 33
2014: 39
2013: 47
2012: 58
2011: 57
2010: 43

Retention and Completions
CGM = Comparison Group Median
SEBC = Southeastern Bible College

Retention rate of first-time full-time students (Fall 2014):
CGM: 73%
SEBC: 82%

Number of degrees awarded (2013-14):
CGM: 14 Bachelor's
SEBC: 23 Bachelor's
CGM: 3 Associate's
SEBC: 5 Associate's

Graduation rate (Fall 2008 cohort):
CGM: 44%
SEBC: 18%

SEBC retention rate of first-time full-time students:
2015: 55%
2014: 82%
2013: 64%
2012: 64%
2011: 70%
2010: 54%

SEBC number of bachelor's degrees awarded:
2015: 19
2014: 23
2013: 22
2012: 25
2011: 28
2010: 30

SEBC number of associate's degrees awarded:

2015: 5
2014: 5
2013: 2
2012: 4
2011: 2
2010: 0

SEBC Graduation rate:
Fall 2009 cohort: 25%
Fall 2008 cohort: 18%
Fall 2007 cohort: 19%
Fall 2006 cohort: 33%
Fall 2005 cohort: 29%
Fall 2004 cohort: 46%

Graduate Destinations
Placement in Employment:

The graduating class of 2015 was sent an online survey one year after their graduation. Fifteen students responded to the survey. Of this group, fourteen alumni indicated that they were currently employed in jobs described as youth pastor, senior pastor, minister of worship and outreach, minister of students, director of children, church office administrator, children's minister, assistant minister, registered nurse, invoice processing specialist, and invoice manager.

The graduating class of 2016 was sent an online survey prior to their graduation. Twenty-four students responded to the survey. Of this group, eleven indicated that they were currently employed at a job that they intend to continue in after graduation or have been hired for a new job that will begin after graduation. Job titles included student pastor, student minister, program director, minister, children's ministry associate, virtual design and construction manager, cashier, barista, and automotive technician.

For the purposes of the Association for Biblical Higher Education, based on the data previously listed, the employment rate of recent graduates in program related occupations is 46% (18/39).

Types of Graduate Education in which SEBC Graduates Enroll:

The graduating class of 2015 was sent an online survey one year after their graduation. Fifteen students responded to the survey. Of this group, five alumni had enrolled in a graduate degree program seeking either a M.Div. or a Th.M. degree. Schools attended include Columbia International University, Dallas Theological Seminary, Liberty University, Reformed Theological Seminary, and Southern Baptist Theological Seminary.

The graduating class of 2016 was sent an online survey prior to their graduation. Twenty-four students responded to the survey. Of this group, six students indicated that they intend to be in graduate school or seminary in the fall with plans to study in the areas of divinity or theology. Some of the schools being considered include Wheaton College, Southern Baptist Theological Seminary, Dallas Theological Seminary, and Beeson Divinity School.

Evince a Proficiency in Knowledge of Scripture
The average score by graduating seniors on the ABHE Bible Knowledge Test will be commensurate with the national average (post-test form H, in terms of percent correct).

	2011	2012	2013	2014	2015	2016
SEBC Bible and Theology	60%	57%	57%	60%	72%	54%
SEBC Leadership Ministries	55%	47%	61%	43%	48%	43%
National average	64%	64%	60%	60%	60%	60%

On average, graduating seniors score higher on the ABHE Bible Knowledge Test than entering students.

	2011	2012	2013	2014	2015	2016	Six year average
Entering bible and theology majors	42%	41%	41%	40%	39%	tbd	tbd
Graduating bible and theology majors	60%	57%	57%	60%	72%	54%	60%
Increase	18%	16%	16%	20%	33%	tbd	tbd
Entering leadership ministry majors	44%	45%	38%	38%	44%	tbd	tbd
Graduating leadership ministry majors	55%	47%	61%	43%	48%	43%	50%
Increase	11%	2%	23%	5%	4%	tbd	tbd

Gained a good knowledge of Bible content including characters, events, themes, and vocabulary (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.58	3.81	3.61	3.67	3.87	3.88

Knowledge of Bible content (at least 3.4) - matrix

2011	2012	2013	2014	2015	2016
3.58	3.63	3.59	Not given	3.59	3.79

Gained an understanding of core doctrines (at least 3.4) - grads

2011	2012	2013	2014	2015	2016
3.77	3.67	3.78	3.76	3.78	3.79

Core doctrines presented at SEBC were relevant (at least 3.4) - grads

2011	2012	2013	2014	2015	2016
3.73	3.81	3.78	3.76	3.83	3.79

A sample of seniors will be interviewed about theological matters.

      2010: Observations from interviews indicated that students were theologically literate.

      2014: Observations from interviews indicated that students were theologically literate.

Awareness of hermeneutics (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.85	3.95	3.83	3.86	3.83	3.92

Reviews of a sample of papers from Hermeneutics will indicate that students are hermeneutically literate.

2010	2011	2012	2013	2014	2015
Did not collect	3.25	Did not collect	3.06	Satisfactory level; # not computed	Collected – will combine with future years for evaluation

Aware of my culture including its history and current trends (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.31	3.43	3.44	3.57	3.74	3.83

Understanding of philosophy and history (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.30	3.41	3.26	Not given	3.21	3.39

Understanding/accepting people who are different than me (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.44	3.51	3.42	Not given	3.32	3.35

Understanding people of other racial and ethnic backgrounds (commensurate) – nsse

	2010	2013	2016
SEBC	3.18	2.40	In process
National average	2.67	2.80	In process

Included diverse perspectives (different races, religions, genders, political beliefs, etc.) in class assignments (commensurate) – nsse

	2010	2013	2016
SEBC	3.31	2.60	In process
National average	2.87	2.70	In process

Tried to better understand someone else's views by imagining how an issue looks from his or her perspective (commensurate) – nsse

	2010	2013	2016
SEBC	3.55	3.10	In process
National average	2.88	2.90	In process

Gained a biblical worldview (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.58	3.71	3.61	3.62	3.78	3.83

I intend to use the lessons of Miqra to shape my relationships with God and the world. (at least 75% agree or strongly agree)

> 2014: 85% agree or strongly agree
> 2015: 89% agree or strongly agree

Miqra helped me appreciate the need to integrate my faith with life and culture. (at least 75% agree or strongly agree)

> 2014: 86% agree or strongly agree
> 2015: 84% agree or strongly agree

Value learning on my own (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.50	3.86	3.53	3.81	3.78	3.75

Ability to grow and learn on my own (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.46	3.59	3.42	Not given	3.45	3.45

Integration of biblical understanding with day to day living (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.55	3.59	3.54	Not given	3.38	3.36

Developing a biblical understanding of social issues (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.40	3.34	3.27	Not given	3.25	3.23

Developing a personal code of values and ethics (commensurate) – nsse

	2010	2013	2016
SEBC	3.36	3.00	In process
National average	2.85	2.90	In process

Value good citizenship (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.77	3.90	3.83	3.81	3.96	3.92

Burden to become involved in secular social issues (homelessness, cancer awareness, etc.) (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.04	3.25	3.01	Not given	2.88	2.98

Manifest a Christian Value System which is Reflected in Attitudes and Relationships

Have a healthy relationship with others (at least 3.7) – grads

2011	2012	2013	2014	2015	2016
3.81	3.81	3.83	3.90	3.74	3.75

Developing a committed and involved relationship with a local church (at least 3.25) – matrix

2011	2012	2013	2014	2015	2016
3.34	3.46	3.39	Not given	3.11	3.13

Work cooperatively in a group (at least 3.25) – matrix

2011	2012	2013	2014	2015	2016
3.41	3.49	3.36	Not given	3.25	3.28

Working effectively with others (commensurate) – nsse

	2010	2013	2016
SEBC	3.27	2.90	In process
National average	3.29	3.10	In process

Relational Awareness and Relational Management (at least 25% feel it is a strength – 2015 and ealier) (test revision in 2016 – seeking "competent or strength" responses - % and national average have not been set) – sra

	2011	2012	2013	2014	2015	2016
SEBC	14.6	19.5	20.7	28.9	15.8	55.6
National average	17.0	15.8	17.1	19.7	19.3	n/a

Self-Awareness and Self-Management (at least 25% feel it is a strength) (test revision in 2016 – seeking "competent or strength" responses - % and national average have not been set) – sra

	2011	2012	2013	2014	2015	2016
SEBC	22.2	30.5	28.7	33.5	19.5	58.1
National average	20.6	18.6	19.7	22.1	21.4	n/a

Have a growing relationship with God (at least 3.75) – grads

2011	2012	2013	2014	2015	2016
3.81	3.81	3.83	3.76	3.74	3.83

Coping with personal problems in a biblical way (at least 3.3) – matrix

2011	2012	2013	2014	2015	2016
3.39	3.54	3.30	Not given	3.18	3.33

Overall spiritual development (at least 3.5) – matrix

2011	2012	2013	2014	2015	2016
3.45	3.59	3.44	Not given	3.27	3.28

Regularity of personal devotions and Bible study (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016
3.18	3.39	3.12	Not given	2.61	2.96

Personal prayer life (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016
3.23	3.39	3.2	Not given	2.88	3.11

Developing a Christ-like life (at least 3.3) – matrix

2011	2012	2013	2014	2015	2016
3.41	3.51	3.29	Not given	3.21	3.33

Spiritual Formation (at least 30% feel it is a strength instead of an area needing attention or improvement) (test revision in 2016 – seeking "competent or strength" responses - % and national average have not been set) – sra

	2011	2012	2013	2014	2015	2016
SEBC	27.5	31.4	33.9	45.3	27.2	74.7
National average	25.5	20.5	24.1	26.6	15.0	n/a

Demonstrate Appropriate Breadth and Depth of Knowledge in Areas of the Arts and Sciences

CAAP Reading scores (commensurate)

	2009	2012	2016
SEBC	61.5	61.3	56.8
National average	62.5	61.9	61.3

Attained knowledge in reading (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.73	3.81	3.76	3.76	3.57	3.67

CAAP Writing Skills (Essay for 2009 and 2012) (commensurate)

	2009	2012	2016
SEBC	3.0	3.0	59.3
National average	3.2	3.2	62.7

Attained knowledge in writing (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.62	3.76	3.72	3.57	3.70	3.54

CAAP math scores (commensurate)

	2009	2012	2016
SEBC	55.0	55.1	55.1
National average	58.5	58.5	58.7

Attained knowledge in math (at least 3.1) – grads

2011	2012	2013	2014	2015	2016
2.60	3.15	2.88	2.86	2.86	2.17

Ability to use mathematics (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016
2.88	2.90	2.73	Not given	2.61	2.68

CAAP Science (commensurate)

	2009	2012	2016
SEBC	57.5	57.7	58.8
National average	61.7	61.2	61.0

Attained knowledge in science (at least 3.1) – grads

2011	2012	2013	2014	2015	2016
2.69	3.35	2.94	2.86	3.10	2.59

Understanding of the sciences (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016

| 3.03 | 3.01 | 2.97 | Not given | 2.76 | 2.82 |

CAAP Critical Thinking scores (commensurate)

	2009	2012	2016
SEBC	62.4	61.6	64.4
National average	62.3	60.6	59.7

Attained knowledge in critical thinking (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.62	3.86	3.56	3.76	3.78	3.71

Problem solving abilities (at least 3.25) – matrix

2011	2012	2013	2014	2015	2016
3.21	3.37	3.16	Not given	3.21	3.37

Thinking critically and analytically (commensurate) – nsse

	2010	2013	2016
SEBC	3.82	3.60	In process
National average	3.44	3.30	In process

Put together ideas or concepts from different courses when completing assignments or during class discussions (commensurate) – nsse

	2010	2013	2016
SEBC	3.08	2.80	In process
National average	2.93	3.00	In process

Examined the strengths and weaknesses of your own views on a topic or issues (commensurate) – nsse

	2010	2013	2016
SEBC	3.50	3.10	In process
National average	2.72	2.90	In process

Attained knowledge in technology (at least 3.25) – grads

2011	2012	2013	2014	2015	2016
2.92	3.35	2.61	2.81	3.29	2.70

Ability to use a computer (at least 3.25) – matrix

2011	2012	2013	2014	2015	2016
3.37	3.33	3.32	Not given	3.15	3.14

Appreciation for the arts and humanities (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.04	3.25	3.00	3.38	3.41	3.21

Attend concerts, dramas, or other fine arts presentations (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016

| 2.24 | 2.33 | 2.43 | Not given | 2.40 | 2.47 |

Appreciation for the arts (at least 3.1) – matrix

2011	2012	2013	2014	2015	2016
2.92	3.12	3.06	Not given	2.87	3.07

Reviews of a sample of papers from Introduction to Philosophy will indicate that students interact competently with philosophical ideas.

2015
Collected – new evaluation procedure

Evince the Ability to Effectively Serve Christ in Accordance with One's Area of Study

Able to identify my spiritual gifts (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.52	3.57	3.72	3.62	3.83	3.67

Effectively communicate with others (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.73	3.86	3.83	3.81	3.74	3.88

Ability to communicate with others (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.45	3.45	3.43	Not given	3.41	3.39

Writing clearly and effectively (commensurate) – nsse

	2010	2013	2016
SEBC	3.64	3.10	In process
National average	3.14	3.10	In process

Speaking clearly and effectively (commensurate) –nsse

	2010	2013	2016
SEBC	3.45	2.90	In process
National average	3.07	3.00	In process

Committed to ministry (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.81	3.81	3.83	3.76	3.87	3.88

Attend a local church (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.32	3.47	3.38	Not given	3.81	3.89

A personal burden to speak the message of Gospel love and truth with non-believers (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.23	3.41	3.27	Not given	3.25	3.44

Personal burden for missions (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.22	3.43	3.27	Not given	2.89	3.02

Am prepared for ministry (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.54	3.67	3.61	3.57	3.57	3.75

Acquiring job or work-related knowledge and skills (commensurate) – nsse

	2010	2013	2016
SEBC	3.33	2.80	In process
National average	3.34	3.00	In process

Internship, field experience, co-op experience, or clinical assignment (commensurate) – nsse

	2010	2013	2016
SEBC	0.92	0.47	In process
National average	0.42	0.54	In process

Developed leadership skills (at least 3.4) – grads

2011	2012	2013	2014	2015	2016
3.52	3.86	3.61	3.81	3.78	3.88

Ability to lead and guide others (at least 3.4) – matrix

2011	2012	2013	2014	2015	2016
3.38	3.45	3.33	Not given	3.32	3.39

In Accordance with Programmatic Goals

The goals for the Bible and Theology major coincide with the leaning goal evaluation for evincing a proficiency in knowledge of Scripture (goals 1-3) and for demonstrating appropriate breadth and depth of knowledge in the areas of the arts and sciences (goals 4-6).

The goals for the Christian Thought and History major were defined this past academic year with evaluation processes to be further considered this fall.

The description of the manner in which 2016 graduates of the Leadership Ministries major reflected the goals of the program will be completed this fall.

The advisers for the Children's Ministries minor and the Youth Ministries minor have provided descriptions of how the 2016 graduates of these programs satisfactorily reflect fulfilling the goals of these programs.

With the transition to a new adviser for the Counseling Ministries minor, reflections on the accomplishments of the 2016 graduates of this minor were not available.

There were no 2016 graduates of the Elementary Education major or the Educational Ministries minor.

Instructional Satisfaction
Student Satisfaction Inventory (2014)
Instructional Effectiveness – Satisfaction (rate from 1-7)
National Four-Year Privates Average: 5.55
SEBC Average: 6.26

National Survey of Student Engagement (2013) *[will receive 2016 results this fall]*
Student-Faculty Interaction: No significant different between SEBC and other colleges
Effective Teaching Practices: Freshmen students of SEBC rated SEBC significantly higher than freshmen of other colleges; senior students of SEBC rated SEBC with no significant difference than seniors of other colleges.

CGM = Comparison Group Median
SEBC = Southeastern Bible College

Student-to-faculty ratio (Fall 2014):
CGM: 9 to 1
SEBC: 13 to 1

SEBC student to faculty ratio:
2015: 8 to 1
2014: 13 to 1

2013: 12 to 1
2012: 11 to 1
2011: 14 to 1
2010: 12 to 1

Department-Level Information – Faculty
Students completed course evaluations for one course for each faculty member. Each faculty member was provided with the results of their course evaluations. Department chairs were given the results for all faculty members in their department. The Provost and the Dean of Academic Development were given the results for all faculty members.

The Faculty Survey of Student Engagement is scheduled to be given to the faculty for the first time in the 2016-17 academic year.

Overall Student Satisfaction
Student Satisfaction Inventory (2014)

So far, how has your college experience met your expectations? (rate from 1-7)
National Four-Year Privates Average: 4.65
SEBC Average: 5.46

Rate your overall satisfaction with your experience here thus far. (rate from 1-7)
National Four-Year Privates Average: 5.31
SEBC Average: 6.11

All in all, if you had to do it over, would you enroll here again? (rate from 1-7)
National Four-Year Privates Average: 5.24
SEBC Average: 6.30

National Survey of Student Engagement (2013) *[will receive 2016 results this fall]*

Percentage of students rating their overall experience as "excellent" or "good":
Other colleges: 89%
SEBC: 100%

Percentage who would "definitely" or "probably" attend this institution again:
Other colleges: 84%
SEBC: 94%

Department-Level Information – Staff
The following department confirmed that they received the results of the relevant survey data compiled during the 2015-16 academic year for their department and indicated any initiatives taken in relation to their department goals:

Admissions
Development
Financial Aid
Library
Registrar's Office
Student Life

Financial Aid
CGM = Comparison Group Median
SEBC = Southeastern Bible College

Academic year tuition and required fees for full-time, first-time degree-seeking undergraduates (2013-14):
CGM: $9,005
SEBC: $11,370

Average net price of attendance for full-time, first-time degree-seeking undergraduate students receiving grant or scholarship aid (2013-14):
CGM: $15,084
SEBC: $13,171

Percent of full-time, first-time degree-seeking undergraduate students who received grants, scholarships, or loans (2013-14):
CGM: 57% received Pell grants
SEBC: 56% received Pell grants
CGM: 62% received institutional grants
SEBC: 56% received institutional grants
CGM: 57% received federal loans
SEBC: 88% received federal loans

Average amounts of grants, scholarship, or loans received by full-time, first-time degree-seeking undergraduate students (2013-14):
CGM: $4,293 in Pell grants
SEBC: $4,327 in Pell grants
CGM: $2,379 in institutional grants
SEBC: $2,456 in institutional grants
CGM: $6,357 in federal loans
SEBC: $6,567 in federal loans

Gift Income and Endowments
CGM = Comparison Group Median
SEBC = Southeastern Bible College

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Private gifts, grants, and contracts per FTE enrollment (fiscal year 2014):
CGM: $2,666
SEBC: $9,093
(Top five total amount of private gifts, grants, and contracts: Emmaus Bible College [$1,506,782], Nebraska Christian College, Welch College, Southeastern Bible College, Central Christian College of the Bible)

Private gifts, grants, and contracts as a percent of core revenues (fiscal year 2014):
CGM: 27%
SEBC: 42%

SEBC private gifts, grants, and contracts as a percent of core revenues:
2015: 24%
2014: 42%
2013: 27%
2012: 25%
2011: 29%
2010: 32%

Endowed assets (year end) per FTE enrollment (fiscal year 2014):
CGM: $2,249
SEBC: $10,475
(Top five total amount of endowed assets: Southeastern Bible College [$1,508,350], Rochester College, Welch College, Baptist Missionary Association Theological Seminary, Calvary Bible College and Theological Seminary)

Dollar amount change in endowed assets from beginning of fiscal year to end of fiscal year:
2015: 5,973
2014: 9,498
2013: 11,234
2012: 3,555
2011: 14,883
2010: 79,194

Financial Stability

CGM = Comparison Group Median
SEBC = Southeastern Bible College

Average salaries of full-time instructional staff equated to 9-month contracts (2014-15):
CGM: $30,267
SEBC: $40,986
(Top five: Johnson University Florida [$63,378], Trinity International University-Florida, Northpoint Bible College, San Diego Christian College, Rochester College. SEBC ranked 14th.)

Tuition and fees as a percent of core revenues (fiscal year 2014):
CGM: 58%
SEBC: 49%

SEBC tuition and fees as a percent of core revenues:
2015: 69%
2014: 49%
2013: 59%
2012: 78%
2011: 59%
2010: 60%

Core expenses per FTE enrollment (fiscal year 2014):
CGM instruction: $3,849
SEBC instruction: $4,617
CGM academic support: $1,585
SEBC academic support: $2,517
CGM institutional support: $4,175
SEBC institutional support: $5,697
CGM student services: $1,950
SEBC student services: $4285

SEBC total net assets:
2015: 8,914,252
2014: 9,295,022
2013: 8,764,284
2012: 8,506,033
2011: 9,116,872
2010: 9,105,523

SEBC total revenues:
2015: 2,326,236
2014: 3,261,077
2013: 2,806,824

2012: 2,058,234
2011: 2,627,729
2010: 2,953,165

SEBC total expenses:
2015: 2,707,006
2014: 2,730,339
2013: 2,548,573
2012: 2,669,073
2011: 2,616,380
2010: 2,851,880

ABHE financial score:
2015: 2.54
2014: 1.83
2013: 2.73
2012: 1.55
2011: 2.37
2010: 2.21

Department-Level Information – Buildings and Technology
An assessment of the state of SEBC's buildings and technology will be requested this fall.

Pursue Targeted Community Relationships and Endeavors to Sustain the Mission and Vision of The College
The Provost reports to the board twice a year events and activities designed to further community relationships, which are noted in the board minutes.

Appendix – Comparison Institutions

Comparison Group
For a comparison of SEBC with institutions with similar resources, a list of colleges was obtained from the IPEDS Data Center with the following characteristics:
- Bachelor's level major in Bible
- Received no federal, state, or local appropriations
- Received no state or local grants and contracts
- Received annual private gifts of less than $1.9 million
- Endowed asset valued of less than $1.9 million
- Christian rather than Jewish orientation

The median of the data from these institutions is designed by CGM (Comparison Group Median).

UNITID	INSTITUTION NAME	STATE
102580	Alaska Bible College	AK
200873	Allegheny Wesleyan College	OH
103787	American Indian College Inc	AZ
441511	Apex School of Theology	NC
222877	Arlington Baptist College	TX
223117	Baptist Missionary Association Theological Seminary	TX
458113	Bethel College	VA
164614	Boston Baptist College	MA
110918	California Christian College	CA
176789	Calvary Bible College and Theological Seminary	MO
199971	Carolina Christian College	NC
461032	Carolina College of Biblical Studies	NC
139287	Carver Bible College	GA
475398	Catholic Distance University	VA
176910	Central Christian College of the Bible	MO
444778	Charlotte Christian College and Theological Seminary	NC
260947	Christian Life College	IL
457697	City Vision College	MO
133085	Clearwater Christian College	FL
439613	Crossroads Bible College	IN
224244	Dallas Christian College	TX
446233	Ecclesia College	AR
153302	Emmaus Bible College	IA
124487	Epic Bible College	CA
212452	Faith Theological Seminary	MD
443058	Family of Faith College	OK
461236	Georgia Christian University	GA
461528	Grace College of Divinity	NC
481058	Grace Mission University	CA
457226	Horizon University	CA
449348	Huntsville Bible College	AL

436614	International Baptist College and Seminary	AZ
132879	Johnson University Florida	FL
155308	Kansas City College & Bible School	KS
198747	Laurel University	NC
446394	Maple Springs Baptist Bible College and Seminary	MD
239071	Maranatha Baptist University	WI
417752	Messenger College	TX
481225	Mid-South Christian College	TN
262165	Montana Bible College	MT
181376	Nebraska Christian College	NE
457484	New Hope Christian College-Honolulu	HI
217606	Northpoint Bible College	MA
206002	Ohio Mid-Western College	OH
199315	Piedmont International University	NC
440794	Pillar College	NJ
170967	Rochester College	MI
112084	San Diego Christian College	CA
366003	South Florida Bible College and Theological Seminary	FL
176336	Southeastern Baptist College	MS
117575	Southern California Seminary	CA
207856	Southwestern Christian University	OK
447953	SUM Bible College and Theological Seminary	CA
181543	Summit Christian College	NE
221856	Tennessee Temple University	TN
475237	The University of America	CA
137962	Trinity College of Florida	FL
135610	Trinity International University-Florida	FL
457402	University of Fort Lauderdale	FL
482228	Virginia Baptist College	VA
220206	Welch College	TN
401223	World Mission University	CA

General overview of assessment process: we have institutional goals, student learning goals, department goals, and program goals to which we have tied a variety of performance measures. The results of these measures are communicated to the relevant departments, which in turn utilize the data to determine potential action steps. Goals and measure are also subject to review and change as needed.

A Select List of Assessment Tools:

Fall 1
Student Satisfaction Inventory
Miqra Survey
Class Surveys – 1 per instructor
Completions – Bible Knowledge Survey

Spring 1
Student Relationship Assessment
Collegiate Assessment of Academic Proficiency
Faculty Survey of Student Engagement
SEBC Matrix
Collection of Hermeneutics Papers
Collection of Philosophy Papers
SEBC Graduates Survey
Completions – Bible Knowledge Survey
SEBC 1-Year Alumni Survey
Class Surveys – 1 per instructor
Department Reviews of Graduates

Fall 2
SEBC Matrix
Miqra Survey
Class Surveys – 1 per instructor
Completions – Bible Knowledge Survey

Spring 2
Student Relationship Assessment
Collegiate Assessment of Academic Proficiency
National Survey of Student Engagement
Collection of Hermeneutics Papers
Collection of Philosophy Papers
SEBC Graduates Survey
Completions – Bible Knowledge Survey

SEBC 1-Year Alumni Survey
Class Surveys – 1 per instructor
Department Reviews of Graduates

Incoming Students
English and Math Placement Tests
Bible Knowledge Test

Transcript of the Focus Group Interviews
Spiritual formation according to student leaders

1. Give a brief description of your impression of chapel services.
2. Who is chapel services designed for?
3. What role should faculty have in chapel?
4. What role have faculty played in influencing your spiritual growth while at SEBC?
5. What is the purpose of men's and women's ministry at SEBC? Do they accomplish said purposes?
6. What is your thoughts on a faculty mentor program for spiritual formation?

9:00 am
Manly Pratt – senior 3 ½ years
Levi Reynolds – 2nd semester senior/junior

Initial impression of chapel services at SEBC.
M: Very formal, liturgical, never heard of terms.
L: Nice this semester. Enjoy Wednesday over Monday. Over the last couple of years Mondays have become not commercialized, less clearly structured to a certain point. I enjoy them and go to every chapel. Less given on Mondays. Maybe due to my emphasis on worship and liturgy. I find them to be very helpful at times.

How has chapel impacted your faith and spiritual formation?
M: They have helped a lot, to go back to basics.
Levi did choose not to respond to this question.

Who do you think chapels are designed?
L: Broadly for students. More specifically geared to sophomores. The recent chapel with Peter, unsure who got a grasp on that besides juniors/seniors. They enjoyed it, but not sure if anyone grasped it. It feels like to me proper community dictate that chapels are for the ready but not quite ready. You are not lost when you come in but are still getting a feel for what is going one. When you get to be a senior you are not above it but reminded of the foundational level. We look for the depth of the Christian faith and easy to forget the basic truths. The simplicity of the gospel.
M: I agree with Levi, more geared toward sophomore/junior when I came in as a freshman I did not know any terms. Monday chapels are more laid back, even though they are hotter topic. More informal to what the speaker wants. More geared to sophomores/juniors due to classes vs. classes taken by junior/seniors.

If you could change things about chapel what would you change?
L: Make it longer. Add communion. It does not have to be often, but the imagery is to draw people to Christ as a body. When it is in a real way, it is pushed in a real way. The

image pushes us to view other people in a sacred way. I get that we are not a church but we are the Church. A meal is the image of the communion. The common meal for students is skippable and normal. Chapels are skippable. Once you meet your quota, you do not go. Add communion because it adds a level of holiness. Makes it more difficult to flaunt. The basic form of 3 songs, prayer, word, communion; make it longer.

M: 2 ideas: 1. Make it mandatory. Many times, it's an idea of we do not have to go. 2. As student leaders we have to go to at least one chapel a week. Make them go at least once a week. Right now, people opt out and write papers trying to get them completed make it harder for students to do this and encourage participation.

L: If people do not want to be there, we cannot make the desire be there.

Billy added question: What can we do to make people want to be there?

L: I am always there. People like Wednesday more than Mondays. People do not want to be there because they are just who they are.

Do you think students understand that this is for spiritual formation?

M: They say that it is, but then it becomes a burden because they have to do it.

L: Part of why I do this is because in my training it was necessary to do things that I did not want to do but things I had to do. There was a respect to things I had to do. It is was what I had to do. It forces you to go outside of myself. It causes me to look toward other people. If chapel is mandatory the resistance may be worth it.

What role should the faculty have in chapel?

L: I wish it was not the case. I feel like the faculty and staff are uniquely positioned in the school to tell people what they need to hear. While on a broad scale, profs see things on campus and should have a platform to tell those things. People coming from the outside have something to say. Faculty and staff have a position to say what needs to be said. I am not saying get rid of guest speakers but the profs have something to say.

M: Reminds me of a couple semester ago where profs would share a part of their lives. It died off in the since that something was happening. They have their hand on the pulse of this school, they hear what is going on, the teachers know. If they had the chance to vocalize it, I think that really light the fire under some students.

L: I don't know how this would work. There are people on campus who are wonderful people, but they are not going to seminary. I would like to see some way that students who speak in chapel be broadened. Maybe to those students who want to say something. There needs to be a quality check. But there are some people on campus who would not want to speak but I would find great joy of their thoughts.

What roles has profs played in influencing your spiritual growth?

M: One prof has played a crucial role. He and I are more personal and his ideas and thought process are practical and giving me something to read. It happened naturally. We were given an opportunity to speak to profs for a class and he and I got really personal. I cannot speak on how others have influenced.

L: As far as influences, I cannot say that I have clearly connected with speech. Dr. Snyder, Waldrep, Coblentz have really influenced me. Each in their own way according

to their personality. I want to be like all of them in particular ways. Has one prof, yes, I'm not sure the depth of that one prof as far as influence goes.

Men's ministry, do you participate, yes and now, why, and how would you like to see any changes made if necessary?

M: I have had many conversations with Jeffrey on this topic. I do not participate because I am a commuter. If I was on campus I would. Men's ministry needs community. The ball has been dropped a lot. I hear controversy surrounding the ministry.
L: It is a practical representation of division on campus. I say that clearly and with great concern. To be open as men, requires amount of safety. The division on campus specifically gossip. They hear things from people they ought not. Men's ministry represents this problem. Safety needs to be around. I do not go, mainly because of school. I've considered the question of what to do. The question needs to be asked: how do we foster relationships between guy and between both genders? The segregation in the lunch room is ridiculous. I think this could be cut just in loving each other, caring for each other, and I think it represents how much we fear God.

9:35 am.
Megan Kruegger – graduating senior, 2 years at SEBC
Jeffrey McWhorter – freshman, 2 semesters

When you think about chapel, who is it for, elements you like, and purpose of chapel?
MK: I think chapel is a kind of a retreat from being super academic. My favorite part is worship. I do not take notes. I see it as a break and more of a spiritually fill-up. I see it for students. I see it as a way of building community.
JM: It is directed for the students, to be themselves, in the way they worship God and not a particular formation. A lot of the worship, the chapel, is so concrete it limits the people on worship. With it be so planned out, the leaders cannot let the spirit lead. The purpose for chapel is to get someone's point across.

What do you think chapel should be, what would you change?
MK: There are other moments when it is not restful. It should be a retreat, a time to worship together. Community forming!
JM: I agree

The faculties role within chapel?
JM: They should have a bigger role, there would be a better bond between the faculty and students. The students slack in class because of the bond, they just get it turned in.
MK: It is impactful when the prof is there. Being in chapel would break down barriers. If there is a relationship, I work harder, listen better. Chapel would be a part of that.

What roles has profs played in influencing your spiritual growth?
MK: I don't have a minor so I've been in Bible classes. When he (Dr. Snyder) would pray before class I could see his relationship. He cares about what he is teaching and he

cares about how it impacts our spiritual growth. Seeing his intimacy is seen in his classes. I want to learn more about God because I want that intimacy.

JM: Every prof I've talked to makes me see where they are, making me want to be there. The profs I've had so far has set down and talk to me, and it has changed me making me want to be a better Christian. They use their role to serve and make me better.

If there was a more directed approached in putting faculty with students in a mentor relationship, would you like that?

MK: It would be good. It would provide a more casual relationship. Making it mandatory may hurt it instead of them doing it on their own. In theory it is good, I don't know if it would work.

JM: We already have the specific profs we talk to, advisors. If it is a meeting then it may not be sincere. Instead of a casual meeting time.

Men's and woman's ministry: why, do you attend, what needs to make them better?

JM: It (men's ministry) basically does not exist. I am the only one that does attend. No one is running for office next year. Everything would have to change. The main reason is that men are holding grudges and not wanting to come together. Woman's ministry is doing great. They are led by themselves. They do it themselves. They have a schedule and the woman are bounding together. All the girls are hanging together. The impact they have on each other's lives is creating a closer bound.

MK: I do not attend (women's ministry), never have. I live 30 min away and just cannot stick around. I think its purpose is community. I don't know how well they are doing.

Since you are a commuter what should change?

MK: I think the thing that would work the best is doing something in the morning. But then who would come. I could see something like a morning Bible study working.

Overall spiritual formation since you've been here, how would you rate the school on affecting your growth?

MK: The conclusion I came to is that SEBC broke me, I am not there yet, but I think that because I've been broken I can grow better and become stronger. Our relationship with God is difficult, I don't know why. We all said that it got really hard but in a good way. We were going to grow.

JM: I feel like I've grown spiritually and can understand the Bible more clearly. I'm not being forced to read the Bible but have too. I feel like I've grown stronger in knowledge and spiritually.

2:00 pm.
Kara Foster – junior, 3 years
Delight Davis – senior, 4 years

What do you think chapel is for, who it is intended for, the purpose?

DD: Chapel is mainly targeting the student body. The audience is mainly the students and the purpose is for us to have a less formal way of experiencing the main thoughts in class and application.

KF: It is geared toward the students. The purpose is for us to worship and fellowship together as a community.

What would change about chapel?
DD: One thing to change or enhance is including others students focuses. Talking about spirituality in relation to counseling or children's ministry; having other fields included. Not just having a text preached.
KF: I would change the fact that students do not have an opinion in chapel in terms of worship and what should be talked about.

What do you think the faculties role should be in chapel?
DD: I don't think they should be required to be there. They are busy. But maybe a little more emphasis on them being there.
KF: I think they should be there so many times per year. It should be encouraged for them to be there for us to see them there.
Woman's ministry and men's ministry, is it effective, does it need to be changed, purpose?
DD: I personally feel it has a good purpose. Ever since I've been here it has been good, but we have been condemned to Monday night. It needs to have a more flexible schedule. Don't have commuters and faculty.
KF: Purpose is for each gender to feel comfortable in communication. It is effective but hard when people cannot come and that they don't come.

What roles has profs played in influencing your spiritual growth?
KF: There are certain ones I can talk to more so than others. I feel like some of them have, by challenging me in class and outside of class.
DD: Some students connect better with other profs. Personally, I have a few I connect with well that are still here. Some have left. They have highly impacted my spiritual growth.

Faculty mentorship,
KF: Yes. If you are with one and you don't click well with them, you should have one that you are comfortable with. I think students would want to do that.
DD: Yes. It could come like that, but the students need something like that. Students would want that personal relationship with that person.

9:30 am Thursday
Mark Bryson – sophomore, 2 years
Matt Bryson – senior, 4 years
Kayla Rider – junior, 3 years
Chase Ravenscraft – senior, 4 years
Sam Jones – senior, 4 years

Chapel: role, who is it for, how has it impacted your spiritual formation?
Mark: For the students. I don't know the role, I think it is for getting students together and learning more about Christ. The role it has in my life is leading with the band, making a set with the message.
Sam: Intended role is to be like church, gathering of believers, receive teaching. Intended for the students, impact that it has is helped me be more discipline around other believers aside from my church. Another way to do that.
Chase: Chapel intended for the students for cooperate worship. Just as a body of believers. The way it has benefitted me is that has shown me the coming together with other denominations.
Kayla: A gathering to grow as one church. The impact is learning with fellow believers and worship.
Matt: Chapel is for the student. It is a time of interdenominationally we can come together and worship God as one body. I don't know If the purpose is clear. It feels like another requirement rather than a time of rest. It is impacted me in seeing how you can put a service together with one theme.

Chapel is somewhat mandatory, if it was not, would you attend, should it be required?
Matt: me personally, if the number of credits was not required I probably would not attend unless there was some speaker talking about something relative to my life. If not, I would not go because of my course load.
Mark: I would be in there, but it would not be regularly. Outside of seeing people, there is no incentive, I do not learn things, it is not fun.
Kayla: I would probably not go, unless it was something interesting. It should be mandatory for all chapels.
Sam: at least some should be required, probably not as many as now. We should go to some for at least that experience. If it was not required as much, I would not go as much. It is interesting at times.
Chase: if not required, I would not attend as much. I do like to hear from outside of the school and even the profs. I would not attend as much but do like it at times.

The faculties role in chapel should it be more less?
Mark: I think it's an ok amount. I enjoy meeting other pastors and such. I like having others come in to build relationships.
Matt: I agree with that. I like other people coming and I like hearing sermons from other pastors. I feel like one denomination announces itself from week to week.
Sam: I do like the involvement of the staff. The certain denomination shifts depending on who is speaking.
Chase: when it comes to speaking, it is balanced in that faculty and students and guests. It would be nice to have other profs than just the same 2-3. In that aspect, I would like to see more.
Kayla: the involvement is good, more than just 1-2. Should open it to all the faculty and staff.

Mens/womens ministry: role, function, what needs to change

Chase: it was unclear what the purpose is. There are different expectations. It should be an opportunity for men to come together for real life or scriptures. There should be leadership.

Matt: I agree. There are only 2 things to do with the program, reform or kill it. One of those things needs to take place. It is unclear about the role. I thought it was another chapel in terms of rest with brothers. We get preaching all day.

Kayla: I think it's about involving ourselves with each other for community and worship. We look into God's words, we go out, and we have community.

Sam: just going as an attendee, I've seen different changes, different people. It was unclear about the purpose. I've seen it go from intense study to hang out. It is a place where men and women can gather together since everything else is coed. It is a place for worship, bible studies, chill, social topics. It needs to be a wide variety.

Mark: 2 years I've seen 7 changes in men's ministry leadership and direction. The people in leadership do not want to go. Since there is not a clear definition, how am I supposed to know and why should I go? I do not know why people would want to go?

Faculty involvement with students?

Sam: Our faculty and staff are different than any other school. The staff reaches out. We can build relationships. Sometimes its students who seek out and sometimes it the faculty. It is personable.

Chase: I think the open-door policy is very helpful since we are a small school. It is helpful, I can go to them, and then they come to me. It is not a passing conversation, but intentional. It is done very well.

Kayla: I agree with both of those. They do not meet a stranger. The open-door policy is good especially when the student is struggling. The faculty come and talk to you.

Matt: Finding the line between friend and mentor is extremely hard. They are very personal with the student. It reminds me of Paul and Timothy. I've personally have had 2 mentors. That aspect about SEBC is the most invaluable.

Mark: It's been great. Having them involved in the students' lives. They do not compromise a bias with the student and classroom.

If there was a program, more mandatory, the faculty was mentoring in assigned set, taking place instead of chapel only addressing spiritually: thoughts. If they don't get to pick the students they like I would not be willing to share.

Mark: I think it would be beneficial both spiritually and culturally. I think it would be more helpful.

Matt: My spiritual formation over the last 4 years has probably declined in that I know more, but not challenged to act on it. It is fantastic in that if the student was allowed to pick their mentor. Especially since we already do that.

Chase: I am not a huge fan of meeting with students and prof that I do not have control over. I think the idea is brilliant, and it could encourage more growth and discipleship.

Sam: I agree, I love the idea. It would increase discipleship and spiritual formation and help those connect. A place of connection and talking about life. In terms of mandatory it is good since not a lot of people are in a small group. I like the idea of being able to

choose. I think you should also be with people you do not choose. Personally, I would like to be able too, even if there wasn't as option it would still be good.

Kayla: I think it would grow our student body, maybe options who would be our mentor. There would be an opportunity to grow with

INFORMED CONSENT DOCUMENT

Project Title: Development and Assessment of Faculty-Student Mentor Groups for Spiritual Transformation of Current Students at Southeastern Bible College
Principal Investigator: Billy Thornton, M.Div. C.E. Assistant Professor of Youth Ministry

PURPOSE

This is a research study. The purpose of this research study is to assess the spiritual growth of the students at SEBC and the role faculty members have in the development of students' spiritual growth. Part of the three-fold mission of the school is to produce spiritual mature students and as part of the project I want to investigate certain aspects of the Student Life Department as well as the facility involvement that aids in the spiritual growth of SEBC students. This interview process is designed to explore the perception of Southeastern Bible College chapel program, service learning program, men/women's ministry as it pertains to the spiritual formation of our students as well as asking about the role of faculty. This is the first step in this research process. The information gained from this survey will help assess the changes needed to the current programs to fulfill the spiritual maturity aspect of the colleges mission. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

I am inviting you to participate in this research study because you are a traditional student, on student leadership, student praise band member, facility member, campus pastor, dean of students, president.

PROCEDURES

If you agree to participate, your involvement/interview will last for approximately one hour. If follow-up sessions are required participates will be asked to commit no more than 30 minutes.

The following procedures are involved in this study. I will ask each person to participate in the study (focus group), upon their commitment I will schedule a time for the focus group to be interviewed, the interview will occur either in my office or a designated room, the individual/group will be informed that the interview/survey will be recorded/filmed, the recording/film will be secured, the interview/survey will last no more than an hour with the possibility of a follow-up session.

RISKS

The possible risks associated with participating in this research project are as follows. There are no foreseeable risks to the participates of the study.

BENEFITS

There are no potential personal benefits that may occur as a result of your participation in this study, but current and future students as well as Southeastern Bible College may benefit from this study by enhancing the spiritual growth of the students.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. The interview recordings/film will be stored on my computer. I am the only person who will have access to this material. I will use a number system to identity the individuals. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you do stop participating in the study your information will be removed from the study and your recording/video will be destroyed.

QUESTIONS

Questions are encouraged. This study has been approved by the Provost, Dr. Vicki Wolfe. If you have any questions about this research project, please contact: Dr. Vicki Wolfe, at 205-970-9220 or Billy Thornton, at 205-970-9201. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176.

PARTICIPATE'S STATEMENT

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study.

SIGNED: _____

DATE: _____

Initial only one option:

I _____ Do _____ Do Not

Agree to be audio or video recorded during this study.

Spiritual Health Profile
A Survey of College Students

      This survey is part of an effort to advance students' progress in spiritual growth. It was developed for research in a doctoral dissertation. Feel free to express yourself. Your responses to the survey are **<u>confidential</u>**; they will not be personally connected to you by anyone at the college or by the researcher. No personally identifiable statistics will be released.

      Your participation in this project is voluntary. If you decide not to participate or if you change your mind partway through the survey, there will be no penalty. Just seal the uncompleted (or partially completed) survey form in the envelope provided and submit it to the person in charge.

      Although the purpose of this survey is only to assess where students are spiritually, if you want to talk with anyone for counseling and/or spiritual help, the researcher suggests that you contact Student Life personnel at your college. The researcher is hopeful that this project can help the Bible colleges assess spiritual transformation, but the project may also influence students in their personal pursuit of spirituality.

— Timothy L. Cooley, Sr., Ed. D.

`Start Here` Please mark your answers by circling the appropriate number, just <u>one</u> answer per line.

1. **Indicate how important the following desires were in your decision to attend Bible college.**

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I wanted to know more about what I believe	1	2	3	4	5	6
b. I wanted a more fervent spiritual life	1	2	3	4	5	6
c. I wanted to become effective in ministry	1	2	3	4	5	6

2. **Describe the strength of your belief in each of the following.**

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I believe a Christian needs to have a foundational understanding of doctrinal truth	1	2	3	4	5	6
b. I am convinced that God is a personal Being	1	2	3	4	5	6
c. I believe there is one God in three Persons (Father, Son, Holy Spirit)	1	2	3	4	5	6
d. I believe people can know God personally	1	2	3	4	5	6
e. I believe that people are capable of making real choices	1	2	3	4	5	6
f. I believe that it is sin to choose something I know is displeasing to God	1	2	3	4	5	6

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
g. I believe that apart from grace the human heart is sinful	1	2	3	4	5	6
h. I believe salvation is available through faith in Christ	1	2	3	4	5	6
i. I believe sanctification involves both a personal relationship with Christ and a daily walk with Christ	1	2	3	4	5	6
j. N/A						
k. I believe a person can know that he or she is right with God	1	2	3	4	5	6
L. I believe people need to understand at least some truth about God in order to grow spiritually	1	2	3	4	5	6
m. I believe that everyone will continue to exist forever in either Heaven or Hell	1	2	3	4	5	6
n. I believe life has an ultimate meaning (or purpose)	1	2	3	4	5	6
o. I believe the Bible teaches us how we should live	1	2	3	4	5	6
p. I believe we are stewards, responsible to use what we have wisely	1	2	3	4	5	6

3. Describe the level of your commitment in each of the following areas.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I am committed to the Bible as the inspired Word of God	1	2	3	4	5	6
b. I am committed to live by the Bible	1	2	3	4	5	6
c. I have chosen personally to serve the Lord	1	2	3	4	5	6
d. I am committed to live by the Great Commission (reaching the lost)	1	2	3	4	5	6
e. I am committed to reading the Bible and praying regularly	1	2	3	4	5	6
f. I am committed to regular church attendance (when possible)	1	2	3	4	5	6
g. I am committed to giving a tithe of my earnings to God	1	2	3	4	5	6
h. I am willing to suffer for my faith in Christ	1	2	3	4	5	6
i. I make it a habit to choose what God would want me to choose	1	2	3	4	5	6
j. I am willing to choose what is best even if I seem to lose in the short term	1	2	3	4	5	6

4. Think about how your beliefs are reflected in your daily life.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I believe I am consistently living out my values, to the best of my knowledge	1	2	3	4	5	6
b. I believe I am obedient to what I know of Scripture	1	2	3	4	5	6
c. I am conscientious to do what is ethically right	1	2	3	4	5	6
d. I do my best to reflect Christ in every area of life	1	2	3	4	5	6
e. I believe the fruit of the Spirit is evident in my life (love, joy, peace…)	1	2	3	4	5	6
f. I believe the Lord helps me to exercise wisdom / discernment in my choices	1	2	3	4	5	6
g. I use my time in a way that is pleasing to the Lord	1	2	3	4	5	6
h. I believe I use my talents (abilities) for the Lord	1	2	3	4	5	6
i. I use my financial resources wisely in every area of life	1	2	3	4	5	6
j. I attend church on Sunday unless prevented by unavoidable circumstances	1	2	3	4	5	6
k. I attend mid-week prayer unless prevented by unavoidable circumstances	1	2	3	4	5	6
L. I observe Sunday as a day holy to the Lord	1	2	3	4	5	6
m. I practice personal witnessing as the opportunities arise	1	2	3	4	5	6
n. I am careful that my outward appearance is pleasing to the Lord	1	2	3	4	5	6
o. I am faithful to attend chapel at college	1	2	3	4	5	6

5. Think about your relationships with God and with other people.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I experience a sense of nearness to God in prayer regularly	1	2	3	4	5	6
b. I am able to worship God heartily together with other Christians	1	2	3	4	5	6
c. I experience a sense of forgiveness (of my sins) for Christ's sake	1	2	3	4	5	6
d. I possess an ongoing assurance that I am right with God	1	2	3	4	5	6
e. I feel deep gratitude to God for forgiving my sins	1	2	3	4	5	6
f. I trust God to meet my needs, even when I cannot see how it is possible	1	2	3	4	5	6
g. By the grace of God, I have victory over sin	1	2	3	4	5	6
h. I believe I am growing in grace	1	2	3	4	5	6
i. I enjoy a rich fellowship with other Christians	1	2	3	4	5	6
j. I have one or more close Christian friends to whom I am accountable	1	2	3	4	5	6
k. I believe every human being is made in the image of God	1	2	3	4	5	6
L. I freely accept people of every race/ethnicity, gender, and culture	1	2	3	4	5	6
m. I love other people, even if I believe they are living in sin	1	2	3	4	5	6
n. I accept myself as I am, both my strengths and my weaknesses	1	2	3	4	5	6
o. I am able to forgive those who have hurt me deeply	1	2	3	4	5	6
p. I am content to live under the spiritual authority of leaders	1	2	3	4	5	6
q. I am able to work well ministering in a team	1	2	3	4	5	6

6. Think about your compassion toward other people.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I practice serving Christ by serving others	1	2	3	4	5	6
b. I am sympathetic with those who are sick	1	2	3	4	5	6
c. I am sympathetic toward the poor (for example, homeless, hungry)	1	2	3	4	5	6
d. I am sympathetic toward the fatherless, the widowed, and the elderly	1	2	3	4	5	6
e. Compassion moves me to take some kind of action to or for those in need	1	2	3	4	5	6

7. Think about how often you do some things.

	Once a month or less	Less than once a week	Once each week	2 or more times a week	Once a day	More than once a day
a. Private, devotional prayer	1	2	3	4	5	6
b. Devotional Bible reading	1	2	3	4	5	6
c. Church attendance	1	2	3	4	5	6
d. Chapel attendance	1	2	3	4	5	6
e. Small group fellowship / prayer	1	2	3	4	5	6
f. Witnessing to someone who is unsaved	1	2	3	4	5	6
g. Fasting and prayer	1	2	3	4	5	6

8. Think about how various components of the Bible college experience have contributed to your spiritual growth.

	No impact	Very little impact	Little impact	Some impact	Strong impact	Very strong impact	Not applicable
a. Academic courses	1	2	3	4	5	6	
b. Faculty/student interaction outside of class	1	2	3	4	5	6	
c. Fellowship with other students	1	2	3	4	5	6	
d. School revivals and special meetings	1	2	3	4	5	6	
e. Chapel services	1	2	3	4	5	6	

	No impact	Very little impact	Little impact	Some impact	Strong impact	Very strong impact	Not applicable
f. Dormitory life	1	2	3	4	5	6	NA
g. Small groups or discipleship groups	1	2	3	4	5	6	NA
h. Campus prayer meetings	1	2	3	4	5	6	NA
i. Visiting ministers and missionaries	1	2	3	4	5	6	NA
j. Campus atmosphere (stressing spirituality and the Great Commission)	1	2	3	4	5	6	NA
k. School-related ministry practice or Christian service	1	2	3	4	5	6	NA

9. Think about the students and faculty around you, the general campus atmosphere.

	Very untrue	Mostly untrue	More untrue than true	More true than untrue	Mostly true	Very true
a. The students are devoted to serving the Lord	1	2	3	4	5	6
b. The faculty are devoted to serving the Lord	1	2	3	4	5	6
c. The general staff are devoted to serving the Lord	1	2	3	4	5	6
d. The students are quick to help each other	1	2	3	4	5	6
e. The faculty and staff make students feel loved and accepted	1	2	3	4	5	6
f. The students make each other feel loved and accepted	1	2	3	4	5	6
g. The students are committed to the spiritual purpose of the school	1	2	3	4	5	6
h. The faculty are devoted to serving the students	1	2	3	4	5	6
i. The campus atmosphere encourages everyone to spiritual growth	1	2	3	4	5	6

10. Including this semester, how many <u>semesters</u> have you attended this Bible college?

1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12+ ☐

If you transferred, how many <u>semesters</u> have you been in Bible college all together?

_____

11. What is your current course load? ☐ **Full-time** (12 semester hours or more) ☐ **Part-time** (fewer than 12 semester hours)

12. Please describe your spiritual condition immediately before coming to this Bible college.

☐ Unsaved
☐ Unsaved, but seeking
☐ Saved
☐ Please indicate your gender.
☐ Male   ☐ Female

13. Write in the *year* of your birth.

1	9		

Thank you for completing this survey. If you have anything else you would like to say, you may write it on the back of this last page.

— *Timothy L. Cooley, Sr.* , Ed. D.

Contact Information for the Researcher:
Address: Timothy L. Cooley, Sr.   PO Box 970   Penns Creek, PA 17862
Phone: 570-837-2579   *Office:* 570-837-1855 ext. 1127   *Email:* TimCooleySr@pvbi.edu

APPENDIX I

Wesleyan Wellness Profile
A Survey of College Students

This survey is part of an effort to advance students' progress in spiritual growth. It was developed for research in a doctoral dissertation. Feel free to express yourself. Your responses to the survey are **confidential**; they will not be personally connected to you by anyone at the college or by the researcher. No personally identifiable statistics will be released.

Your participation in this project is voluntary. If you decide not to participate or if you change your mind partway through the survey, there will be no penalty. Just seal the uncompleted (or partially completed) survey form in the envelope provided and submit it to the person in charge.

Although the purpose of this survey is only to assess where students are spiritually, if you want to talk with anyone for counseling and/or spiritual help, the researcher suggests that you contact Student Life personnel at your college. The researcher is hopeful that this project can help the Bible colleges assess spiritual transformation, but the project may also influence students in their personal pursuit of spirituality.

— *Timothy L. Cooley, Sr.*, Ed. D.

`Start Here` Please mark your answers by circling the appropriate number, just <u>one</u> answer per line.

1. Indicate how important the following desires were in your decision to attend Bible college.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I wanted to know more about what I believe	1	2	3	4	5	6
b. I wanted a more fervent spiritual life	1	2	3	4	5	6
c. I wanted to become effective in ministry	1	2	3	4	5	6

2. Describe the strength of your belief in each of the following.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I believe a Christian needs to have a foundational understanding of doctrinal truth	1	2	3	4	5	6
b. I am convinced that God is a personal Being	1	2	3	4	5	6
c. I believe there is one God in three Persons (Father, Son, Holy Spirit)	1	2	3	4	5	6
d. I believe people can know God personally	1	2	3	4	5	6
e. I believe that people are capable of making real choices	1	2	3	4	5	6
f. I believe that it is sin to choose something I know is displeasing to God	1	2	3	4	5	6
g. I believe that apart from grace the human heart is sinful	1	2	3	4	5	6
h. I believe salvation is available through faith in Christ	1	2	3	4	5	6
i. I believe salvation requires both a personal relationship with Christ and a daily walk with Christ	1	2	3	4	5	6
j. I believe God can make a person's heart pure (entire sanctification)	1	2	3	4	5	6
k. I believe a person can know that he or she is right with God	1	2	3	4	5	6
L. I believe people need to understand at least some truth about God in order to grow spiritually	1	2	3	4	5	6
m. I believe that everyone will continue to exist forever in either Heaven or Hell	1	2	3	4	5	6
n. I believe life has an ultimate meaning (or purpose)	1	2	3	4	5	6
o. I believe the Bible teaches us how we should live	1	2	3	4	5	6
p. I believe we are stewards, responsible to use what we have wisely	1	2	3	4	5	6

3. Describe the level of your commitment in each of the following areas.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I am committed to the Bible as the inspired Word of God	1	2	3	4	5	6
b. I am committed to live by the Bible	1	2	3	4	5	6
c. I have chosen personally to serve the Lord	1	2	3	4	5	6
d. I am committed to live by the Great Commission (reaching the lost)	1	2	3	4	5	6
e. I am committed to reading the Bible and praying regularly	1	2	3	4	5	6
f. I am committed to regular church attendance (when possible)	1	2	3	4	5	6
g. I am committed to giving a tithe of my earnings to God	1	2	3	4	5	6
h. I am willing to suffer for my faith in Christ	1	2	3	4	5	6
i. I make it a habit to choose what God would want me to choose	1	2	3	4	5	6
j. I am willing to choose what is best even if I seem to lose in the short term	1	2	3	4	5	6

4. Think about how your beliefs are reflected in your daily life.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I believe I am consistently living out my values, to the best of my knowledge	1	2	3	4	5	6
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c. I am conscientious to do what is ethically right	1	2	3	4	5	6
d. I do my best to reflect Christ in every area of life	1	2	3	4	5	6
e. I believe the fruit of the Spirit is evident in my life (love, joy, peace…)	1	2	3	4	5	6
f. I believe the Lord helps me to exercise wisdom / discernment in my choices	1	2	3	4	5	6
g. I use my time in a way that is pleasing to the Lord	1	2	3	4	5	6
h. I believe I use my talents (abilities) for the Lord	1	2	3	4	5	6
i. I use my financial resources wisely in every area of life	1	2	3	4	5	6
j. I attend church on Sunday unless prevented by unavoidable circumstances	1	2	3	4	5	6
k. I attend mid-week prayer unless prevented by unavoidable circumstances	1	2	3	4	5	6
L. I observe Sunday as a day holy to the Lord	1	2	3	4	5	6
m. I practice personal witnessing as the opportunities arise	1	2	3	4	5	6
n. I am careful that my outward appearance is pleasing to the Lord	1	2	3	4	5	6
o. I am faithful to attend chapel at college	1	2	3	4	5	6

5. Think about your relationships with God and with other people.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I experience a sense of nearness to God in prayer regularly	1	2	3	4	5	6
b. I am able to worship God heartily together with other Christians	1	2	3	4	5	6
c. I experience a sense of forgiveness (of my sins) for Christ's sake	1	2	3	4	5	6
d. I possess an ongoing assurance that I am right with God	1	2	3	4	5	6
e. I feel deep gratitude to God for forgiving my sins	1	2	3	4	5	6
f. I trust God to meet my needs, even when I cannot see how it is possible	1	2	3	4	5	6
g. By the grace of God, I have victory over sin	1	2	3	4	5	6
h. I believe I am growing in grace	1	2	3	4	5	6
i. I enjoy a rich fellowship with other Christians	1	2	3	4	5	6
j. I have one or more close Christian friends to whom I am accountable	1	2	3	4	5	6
k. I believe every human being is made in the image of God	1	2	3	4	5	6
L. I freely accept people of every race/ethnicity, gender, and culture	1	2	3	4	5	6
m. I love other people, even if I believe they are living in sin	1	2	3	4	5	6
n. I accept myself as I am, both my strengths and my weaknesses	1	2	3	4	5	6
o. I am able to forgive those who have hurt me deeply	1	2	3	4	5	6
p. I am content to live under the spiritual authority of leaders	1	2	3	4	5	6
q. I am able to work well ministering in a team	1	2	3	4	5	6

6. Think about your compassion toward other people.

	Very untrue of me	Mostly untrue of me	More untrue than true of me	More true than untrue of me	Mostly true of me	Very true of me
a. I practice serving Christ by serving others	1	2	3	4	5	6
b. I am sympathetic with those who are sick	1	2	3	4	5	6
c. I am sympathetic toward the poor (for example, homeless, hungry)	1	2	3	4	5	6
d. I am sympathetic toward the fatherless, the widowed, and the elderly	1	2	3	4	5	6
e. Compassion moves me to take some kind of action to or for those in need	1	2	3	4	5	6

7. Think about how often you do some things.

	Once a month or less	Less than once a week	Once each week	2 or more times a week	Once a day	More than once a day
a. Private, devotional prayer	1	2	3	4	5	6
b. Devotional Bible reading	1	2	3	4	5	6
c. Church attendance	1	2	3	4	5	6
d. Chapel attendance	1	2	3	4	5	6
e. Small group fellowship / prayer	1	2	3	4	5	6
f. Witnessing to someone who is unsaved	1	2	3	4	5	6
g. Fasting and prayer	1	2	3	4	5	6

8. **Think about how various components of the Bible college experience have contributed to your spiritual growth.**

	No impact	Very little impact	Little impact	Some impact	Strong impact	Very strong impact	Not applicable
a. Academic courses	1	2	3	4	5	6	
b. Faculty/student interaction outside of class	1	2	3	4	5	6	
c. Fellowship with other students	1	2	3	4	5	6	
d. School revivals and special meetings	1	2	3	4	5	6	
e. Chapel services	1	2	3	4	5	6	
f. Dormitory life	1	2	3	4	5	6	NA
g. Small groups or discipleship groups	1	2	3	4	5	6	NA
h. Campus prayer meetings	1	2	3	4	5	6	NA
i. Visiting ministers and missionaries	1	2	3	4	5	6	NA
j. Campus atmosphere (stressing spirituality and the Great Commission)	1	2	3	4	5	6	NA
k. School-related ministry practice or Christian service	1	2	3	4	5	6	NA

9. **Think about the students and faculty around you, the general campus atmosphere.**

	Very untrue	Mostly untrue	More untrue than true	More true than untrue	Mostly true	Very true
a. The students are devoted to serving the Lord	1	2	3	4	5	6
b. The faculty are devoted to serving the Lord	1	2	3	4	5	6
c. The general staff are devoted to serving the Lord	1	2	3	4	5	6
d. The students are quick to help each other	1	2	3	4	5	6
e. The faculty and staff make students feel loved and accepted	1	2	3	4	5	6
f. The students make each other feel loved and accepted	1	2	3	4	5	6
g. The students are committed to the spiritual purpose of the school	1	2	3	4	5	6
h. The faculty are devoted to serving the students	1	2	3	4	5	6
i. The campus atmosphere encourages everyone to spiritual growth	1	2	3	4	5	6

10. **Including this semester, how many semesters have you attended this Bible college?**

1	2	3	4	5	6	7	8	9	10	11	12+
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

If you transferred, how many semesters have you been in Bible college all together? _____

11. **What is your current course load?** ☐ **Full-time** (12 semester hours or more) ☐ **Part-time** (fewer than 12 semester hours)

12. **Please describe your spiritual condition immediately before coming to this Bible college.**
- ☐ Unsaved
- ☐ Unsaved, but seeking
- ☐ Saved
- ☐ Saved, sanctified wholly (entire sanctification)

13. **Please indicate your gender.**
- ☐ Male   ☐ Female

14. **Write in the *year* of your birth.**

1	9		

Thank you for completing this survey. If you have anything else you would like to say, you may write it on the back of this last page.

— *Timothy L. Cooley, Sr.* , Ed. D.

Contact Information for the Researcher:

Address: Timothy L. Cooley, Sr.   PO Box 970   Penns Creek, PA 17862

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Mentorship Application

Name:_____

Phone:_____ Email:_____

Major/Minor:_____

Church:_____ Pastor:_____

Are you in good standing with this church? Yes or No (circle one)

If No, please explain:

_____

_____

Please list any ministries you are a part of:

_____

_____

Briefly describe the reason you want to be a part of the mentorship program:

_____

_____

_____

_____

_____

_____

_____

Please list three Professors that you would want to be your mentor:

1. _____
2. _____
3. _____

APPENDIX K

MENTOR GROUP LESSON GUIDE

Meeting #1
Faculty/Student Mentor Groups
Sept. 12th

With the first meeting there will be a little paperwork. I am including a covenant for each individual in the group to sign. Also, if you could break your group into groups of 3/4 people that will check in with each other twice between meetings. This is for accountability reasons as well as prayer.

Telling Our Stories – Build Community
We are one body called by God. We all have differences but one God. How do our stories continue the story of God?

Romans 12:5
so in Christ we who are many are one body, and each member belongs to one another.

1 Corinthians 1:2
To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ, their Lord and ours:

1 Corinthians 12:27
Now you are the body of Christ and individually members of it.

Group Time: Have your group look at each person's faith journey through the following lenses:

- Salvation Experience
- People Who Influenced You
- Situations/Trials that Have Shaped You
- How You Have Seen God at Work in the World
- How You Have Seen God at Work in Your Life
- What brought you to SEBC

If time allows you could have each person in the group share what they want from this time together. (Prayer, Community, Growth, etc.)

Homework: Give the students a copy of the verses provided and have them mediate and reflect on what it means to be a part of the body of Christ (local church and as brother/sisters of Christ on campus).

Meeting #2
Faculty/Student Mentor Groups
October 3rd

As our students live in community here it is important that they understand the grace that God has extended to them personally as well as we as Christ followers are called to extend grace to our brothers and sisters in Christ.

While at SEBC you may have difference of opinions with each other or may feel as though someone has hurt you but we must learn to extend grace to our fellow believer. What does that look like in our lives on a daily base?

Grace – God extents his grace to us.
As we have experienced grace from God, we are called to extent that grace to others.

Blessed is the man whose sin the Lord does not count against him and in whose spirit, is no deceit. Psalm 32:2

I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more. Isaiah 43:25

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Romans 5:8

Is it hard for you to forgive yourself of your past?
How does that effect your relationship with God?

Grace – God calls us to extent grace to others.

Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven. Matthew 18:21-22

Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. Romans 12:16

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Galatians 6:1

So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and

forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Colossians 3:12-13

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Ephesians 4:32 This is the key verse for students to think over for the month.

Forgiveness: To pardon or excuse. It means that we no longer blame others or are angry at those who did us wrong.

What keeps us from forgiving people who have hurt and or wounded us?

Have you ever been wronged by someone? A fellow Christian/Church/Etc…
What is the natural human reaction when we have been wronged?
What if the other person could careless that they hurt or wronged you?
Is forgiving someone easy or hard for you?

Do you struggle accepting forgiveness from others? Why/Why not?

"Keep a grace perspective! Wounds of the soul are just as real as wounds of the body. Lies, deceit, slander, selfishness, verbal and emotional abuse, misunderstanding – regardless of the cause, these wounds cut deep and have a profound and lasting effect on the believer." Kevin Nuber, "*Dirty Gauze and Sticky Tape: Healing Emotional Wounds*" www1.cbn.com accessed Sept. 29, 2016.

Meeting #3
Faculty/Student Mentor Groups
November 7th

Prayer – Praying for one another in community.

Please look over this article talking about the benefits of praying in community - http://www.desiringgod.org/articles/nine-profits-of-praying-with-company. Use it as a frame work for your conversation with your group.

Also, talk about what pray is and the importance of prayer. Most students might confess to struggling with having a prayer life. Share with them your approach and your own struggles.

Piper in his book "Praying the Bible" says, "If I try to pray for people or events without having the word in front of me guiding my prayers, then several negative things happen. One is that I tend to be very repetitive... I just pray the same things all the time. Another negative thing is that my mind tends to wander."

Use the scriptures to pray for people. Look at the book of Psalms as an example. Use Psalms 23 as an example or you could use the day of the month to coincide with the Psalms one prays. Also, share with the students as they are reading their Bible they can use this opportunity to pray the scriptures they are reading.

End the group time in praying of one another.

I am providing each member of the groups a journal so they can begin to write out their prayers and keep notes during their quite time.

If you need anything please let me know.

Meeting #4
Faculty/Student Mentor Groups
December 5th

Scripture/Personal Devotion

One of the things many Bible college students say is the bible becomes a textbook to them. This causes their spiritual life to become dry or nonexistent. It is important to maintain a personal devotional life. This is different for everyone.

Tips for staying faithful with devotions while in college – Geneva College (Christian College in PA)

1) Make an appointment for your devotion time – write in your planner/set up a reminder in your calendar on your phone.
2) Remember to put away distractions during this time – your phone, tablet, computer. The reminders one gets from these distracts one from the focus on spending time with God in the Word.
3) Accountability – it is easy to get busy and skip devotions and quiet time because no one knows or at least you are not getting a grade per se. This is why it is important to have someone that can help push you and keep you accountable.
4) Make a Plan – have an idea of what you want to study it will make your time more meaningful. Journal what God is showing you in His Word. As a part of this time work on memorizing scripture/ meditate on the scripture.
5) Pick a Place – this is a good habit to get into. It sends a signal to your mind and lets it know what is about to happen. It also is the place you have removed the distractions from so you can spend the time in God's Word.

These are a few of the suggestions. As leaders of these GROUPS please share from your personal experience. Realizing that each person approaches devotional time different I was going to ask you each to share with the students' things that help you maintain a devotional life.

Also, talk about the importance of church participation while a student here at SEBC. If students are not active in a church encourage them to get plugged in and or give them suggestions of churches.

Meeting #5
Faculty/Student Mentor Groups
January 30th

Spiritual Gifts/Passion

This time will be dedicated to helping the students learn their spiritual gifts. The Lord has gifted us with gifts to serve the church. Helping our students know their gifts and beginning to serve out of them is important. Romans 12:1-8 – we must test and use our gifts to know how we are gifted. Paul states, "Let us use" the gifts.

The students will take a gifts test, a passions test and a life test to assist them in finding the areas of service.

I will provide copies of the spiritual gift test and the passion test. The test should take 10-15 minutes.

The following profile will help you build on the spiritual gift test.

Design Profile

The profile was designed by Wayne Cordeiro. The idea behind the profile is to find out how the gifts might function in a ministry setting. This will help our students as they serve in churches and become leaders in church understand the church needs to focus on **PEOPLE and not programs**.

Desires – What do you like to do? Think outside of the church walls. Do you like to garden, run,
bike, paint, organize things, work on cars, or sew? List five/six things you like to do.

Experience – What academic experience do you have? What is your major/minor? Any certification? Any specialized training? List some of your past jobs?

Spiritual Gifts – List the top 3 gifts from your gifts test.

Individual Style

Extrovert	Introvert
• Gets energy from action	• Action tires you
• Acts first, thinks later	• You need time for reflection
• A crowd enlivens you	• Personal time rebuilds your energy

Use of Senses	Intuition
• Tends to trust information already present	• You trust theories associated with other known information
• Likes details and facts	• You look at future possibilities
• You find meaning in data	• Details bore you, let's just get to a decision!

Thinking	Feeling
• You make logical choices	• You want harmony
• You can be detached from the decision	• You have empathy and think of how the decision might affect the people involved.
• It is important to do what is right regardless of how the decision might affect other people	

Growth Phase – How long have you been a Christian? Have you been a Christian for a while but

have not had the opportunity to be mentored/discipled? Do you have any ministry training? Have you been a Christian for several years and have been

mentored and trained to do ministry? Be honest and give yourself a rating:

1) New Christian
2) Christian with little training or discipleship
3) Christian with several years of discipleship and ministry training

Natural Abilities – Occasionally what you like to do and what you are good at do not overlap! To   answer this question, what things have others noticed you are good at? Are

you asked to speak, help with construction or carpentry, mediate, counsel,

grow vegetables, etc? List several thinks you seem to be naturally good at.

Hardships

What hardships have you gone through? 2 Corinthians 1 tells us that God comforts us so that we can comfort others. Have you been through a parent's divorce, a divorce of your own, injury, miscarriage, job layoff?

Dream Ministry

If you could do any ministry, what would it be? Don't limit yourself to current programs in the church. The sky is the limit. Would you start a skydiving ministry? How about a ministry to backpackers? Be creative and think big!

Help our students begin to dream of ways they can serve Christ. They are all uniquely gifted and God has equipped them to serve Him. Share how you are using your gifts and DESIGN to serve Christ here and in the local church. Your story might help them see how God has worked in your life to have you where you are.

Meeting #6
Faculty/Student Mentor Groups
February 20th

Groups were to continue discussing Spiritual Gifts and Passion Test. The discussion lead by the Faculty member was to assist the students to connect these two items with their calling.

Meeting #7
Faulty/Student Mentor Groups
March 27th

Church Life: Over the last two meetings we have discussed spiritual gifts, passions and personality types. How do these things fit in your role as a member of a church?

It is important while you are a student at SEBC to be plugged into a local church serving learning how to employ your gifts and what you are learning at SEBC now not later.

Share with the students how you are engaged in the life of the local church and using your gifts and passions.

Read Eph. 4:10-13/ 1 Cor. 12:14-27

Has it been hard to find a church since coming to school? How long did it take you to find a church? How could SEBC help students find a local church?

What role or how are you serving in your local church? Why do you think this is important? Have they been able to apply what they have learned here into their local church?

What type of ministry are you going to do this summer? Why/Why not? How do you think this ministry position will help you prepare for future ministry positions? How could SEBC help students with this endeavor?

Meeting #8
Faculty/Student Mentor Groups
April 17

Groups were to discuss the mentor group process and evaluate the groups.

APPENDIX L

SPIRITUAL GIFTS SURVEY

DIRECTIONS

This is not a test, so there are no wrong answers. The **Spiritual Gifts Survey** consists of 80 statements. Some items reflect concrete actions; other items are descriptive traits; and still others are statements of belief.

- Select the one response you feel best characterizes yourself and place that number in the blank provided. Record your answer in the blank beside each item.
- Do not spend too much time on any one item. Remember, it is not a test. Usually your immediate response is best.
- Please give an answer for each item. Do not skip any items.
- Do not ask others how they are answering or how they think you should answer.
- Work at your own pace.

Your response choices are:

5—Highly characteristic of me/definitely true for me
4—Most of the time this would describe me/be true for me
3—Frequently characteristic of me/true for me–about 50 percent of the time
2—Occasionally characteristic of me/true for me–about 25 percent of the time
1—Not at all characteristic of me/definitely untrue for me

_____ 1. I have the ability to organize ideas, resources, time, and people effectively.

_____ 2. I am willing to study and prepare for the task of teaching.

_____ 3. I am able to relate the truths of God to specific situations.

_____ 4. I have a God-given ability to help others grow in their faith.

_____ 5. I possess a special ability to communicate the truth of salvation.

_____ 6. I have the ability to make critical decisions when necessary.

_____ 7. I am sensitive to the hurts of people.

_____ 8. I experience joy in meeting needs through sharing possessions.

_____ 9. I enjoy studying.

_____ 10. I have delivered God's message of warning and judgment.

_____ 11. I am able to sense the true motivation of persons and movements.

_____ 12. I have a special ability to trust God in difficult situations.

_____ 13. I have a strong desire to contribute to the establishment of new churches.

_____ 14. I take action to meet physical and practical needs rather than merely talking about or planning to help.

_____ 15. I enjoy entertaining guests in my home.

_____ 16. I can adapt my guidance to fit the maturity of those working with me.

_____ 17. I can delegate and assign meaningful work.

_____ 18. I have an ability and desire to teach.

_____ 19. I am usually able to analyze a situation correctly.

_____ 20. I have a natural tendency to encourage others.

_____ 21. I am willing to take the initiative in helping other Christians grow in their faith.

_____ 22. I have an acute awareness of the emotions of other people, such as loneliness, pain, fear, and anger.

_____ 23. I am a cheerful giver.

_____ 24. I spend time digging into facts.

_____ 25. I feel that I have a message from God to deliver to others.

_____ 26. I can recognize when a person is genuine/honest.

_____ 27. I am a person of vision (a clear mental portrait of a preferable future given by God). I am able to communicate vision in such a way that others commit to making the vision a reality.

_____ 28. I am willing to yield to God's will rather than question and waver.

_____ 29. I would like to be more active in getting the gospel to people in other lands.

_____ 30. It makes me happy to do things for people in need.

_____ 31. I am successful in getting a group to do its work joyfully.

_____ 32. I am able to make strangers feel at ease.

_____ 33. I have the ability to plan learning approaches.

_____ 34. I can identify those who need encouragement.

_____ 35. I have trained Christians to be more obedient disciples of Christ.

_____ 36. I am willing to do whatever it takes to see others come to Christ.

_____ 37. I am attracted to people who are hurting.

_____ 38. I am a generous giver.

_____ 39. I am able to discover new truths.

_____ 40. I have spiritual insights from Scripture concerning issues and people that compel me to speak out.

_____ 41. I can sense when a person is acting in accord with God's will.

_____ 42. I can trust in God even when things look dark.

_____ 43. I can determine where God wants a group to go and help it get there.

_____ 44. I have a strong desire to take the gospel to places where it has never been heard.

_____ 45. I enjoy reaching out to new people in my church and community.

_____ 46. I am sensitive to the needs of people.

_____ 47. I have been able to make effective and efficient plans for accomplishing the goals of a group.

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_____ 48. I often am consulted when fellow Christians are struggling to make difficult decisions.

_____ 49. I think about how I can comfort and encourage others in my congregation.

_____ 50. I am able to give spiritual direction to others.

_____ 51. I am able to present the gospel to lost persons in such a way that they accept the Lord and His salvation.

_____ 52. I possess an unusual capacity to understand the feelings of those in distress.

_____ 53. I have a strong sense of stewardship based on the recognition that God owns all things.

_____ 54. I have delivered to other persons messages that have come directly from God.

_____ 55. I can sense when a person is acting under God's leadership.

_____ 56. I try to be in God's will continually and be available for His use.

_____ 57. I feel that I should take the gospel to people who have different beliefs from me.

_____ 58. I have an acute awareness of the physical needs of others.

_____ 59. I am skilled in setting forth positive and precise steps of action.

_____ 60. I like to meet visitors at church and make them feel welcome.

_____ 61. I explain Scripture in such a way that others understand it.

_____ 62. I can usually see spiritual solutions to problems.

_____ 63. I welcome opportunities to help people who need comfort, consolation, encouragement, and counseling.

_____ 64. I feel at ease in sharing Christ with nonbelievers.

_____ 65. I can influence others to perform to their highest God-given potential.

_____ 66. I recognize the signs of stress and distress in others.

_____ 67. I desire to give generously and unpretentiously to worthwhile projects and ministries.

_____ 68. I can organize facts into meaningful relationships.

_____ 69. God gives me messages to deliver to His people.

_____ 70. I am able to sense whether people are being honest when they tell of their religious experiences.

_____ 71. I enjoy presenting the gospel to persons of other cultures and backgrounds.

_____ 72. I enjoy doing little things that help people.

_____ 73. I can give a clear, uncomplicated presentation.

_____ 74. I have been able to apply biblical truth to the specific needs of my church.

_____ 75. God has used me to encourage others to live Christlike lives.

_____ 76. I have sensed the need to help other people become more effective in their ministries.

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_____ 77. I like to talk about Jesus to those who do not know Him.

_____ 78. I have the ability to make strangers feel comfortable in my home.

_____ 79. I have a wide range of study resources and know how to secure information.

_____ 80. I feel assured that a situation will change for the glory of God even when the situation seem impossible.

SCORING YOUR SURVEY

Follow these directions to figure your score for each spiritual gift.

1. Place in each box your numerical response (1-5) to the item number which is indicated below the box.
2. For each gift, add the numbers in the boxes and put the total in the TOTAL box.

LEADERSHIP	+		+		+		+		=	
Item 6		Item 16		Item 27		Item 43		Item 65		TOTAL
ADMINISTRATION	+		+		+		+		=	
Item 1		Item 17		Item 31		Item 47		Item 59		TOTAL
TEACHING	+		+		+		+		=	
Item 2		Item 18		Item 33		Item 61		Item 73		TOTAL
KNOWLEDGE	+		+		+		+		=	
Item 9		Item 24		Item 39		Item 68		Item 79		TOTAL
WISDOM	+		+		+		+		=	
Item 3		Item 19		Item 48		Item 62		Item 74		TOTAL
PROPHECY	+		+		+		+		=	
Item 10		Item 25		Item 40		Item 54		Item 69		TOTAL
DISCERNMENT	+		+		+		+		=	
Item 11		Item 26		Item 41		Item 55		Item 70		TOTAL
EXHORTATION	+		+		+		+		=	
Item 20		Item 34		Item 49		Item 63		Item 75		TOTAL
SHEPHERDING	+		+		+		+		=	
Item 4		Item 21		Item 35		Item 50		Item 76		TOTAL
FAITH	+		+		+		+		=	
Item 12		Item 28		Item 42		Item 56		Item 80		TOTAL
EVANGELISM	+		+		+		+		=	
Item 5		Item 36		Item 51		Item 64		Item 77		TOTAL
APOSTLESHIP	+		+		+		+		=	
Item 13		Item 29		Item 44		Item 57		Item 71		TOTAL
SERVICE/HELPS	+		+		+		+		=	
Item 14		Item 30		Item 46		Item 58		Item 72		TOTAL
MERCY	+		+		+		+		=	
Item 7		Item 22		Item 37		Item 52		Item 66		TOTAL
GIVING	+		+		+		+		=	
Item 8		Item 23		Item 38		Item 53		Item 67		TOTAL
HOSPITALITY	+		+		+		+		=	
Item 15		Item 32		Item 45		Item 60		Item 78		TOTAL

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GRAPHING YOUR PROFILE
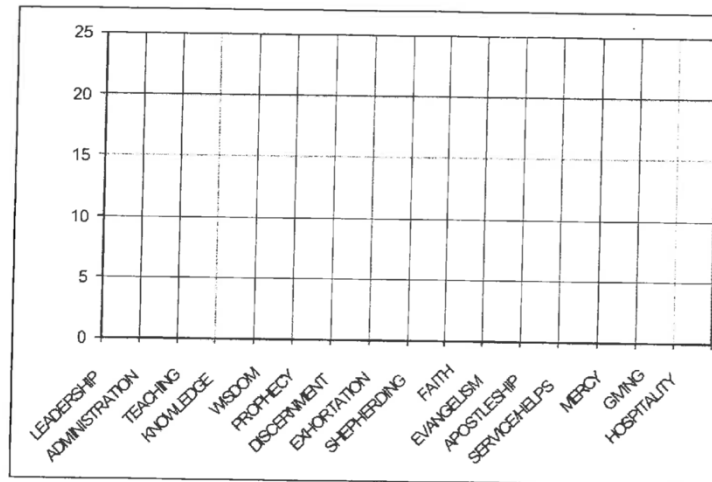
1. For each gift place a mark across the bar at the point that corresponds to your TOTAL for that gift.
2. For each gift shade the bar below the mark that you have drawn.
3. The resultant graph gives a picture of your gifts. Gifts for which the bars are tall are the ones in which you appear to be strongest. Gifts for which the bars are very short are the ones in which you appear not to be strong.

Now that you have completed the survey, thoughtfully answer the following questions.

The gifts I have begun to discover in my life are:
1. _____
2. _____
3. _____

- After prayer and worship, I am beginning to sense that God wants me to use my spiritual gifts to serve Christ's body by _____
- I am not sure yet how God wants me to use my gifts to serve others. But I am committed to prayer and worship, seeking wisdom and opportunities to use the gifts I have received from God.

Ask God to help you know how He has gifted you for service and how you can begin to use this gift in ministry to others.

PASSION SURVEY BY **LeaderTreks®**

NAME: _____

WHAT IS PASSION?

Passion is an important part of the formula when you think about a life mission and moving on. Passions don't always seem super spiritual, as much as they seem invigorating and motivating (like running), but they can still be breadcrumbs in the process of uncovering your road map. Passions are often the fuel that propels you forward on your mission. They can also be the sweet spot that brings you joy and connection with Christ.

So what is passion? Passion is more than an emotional connection with something or someone. It's an intense driving desire. It's something you love to do, and it stirs inside of you. It's what moves you, and it's what you're doing in the moments that you feel God's pleasure. Passions are what bring you to life.

INSTRUCTIONS:

On the following pages you will find a list of many different things a person could be deeply passionate about in life. They range from hobbies to careers to communities. It's important to note the rating scale under each indi- vidual example. As you read each example, fill in the corresponding bubble based on your gut reaction. While you may thoroughly enjoy watching sports, a deep passion for the game may not well up inside you. At the same time, you may wish for a deep community, yet that desire does not take form in your life on a regular basis. The things you are deeply passionate about are the things that consume your thoughts. If you know an area of passion in your life that is not represented here, add it in one of the blank spots at the end.

Administration

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Agriculture/Farming

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Antiques and Collectibles

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Architecture

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Art

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Athletics

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Automobiles

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Board Games

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Business

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Camping

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Caring for People

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Carpentry

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Children's Ministry

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Clean Water

Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Comics

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Community

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Computer Technology

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Cooking/Food

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Counseling Others

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Craft Making

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Current Events

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Dance

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Debate

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Different Cultures

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Discipleship

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Education

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Encouraging Others

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Ending Abuse

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Engineering

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Evangelism/Outreach

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Faith

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Family

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Fashion

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Fighting Diseases

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Finance

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Fostering Relationships

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Giving

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Graphic Design

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Health and Fitness

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Health Care

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

History

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Home and Gardening

Not Interested (1) · Interested (2) · Engaging (3) · Somewhat Passionate (4) · Highly Passionate (5)

Hospitality

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Human Rights

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Hunting and Fishing

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Interior Design

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Journalism

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Justice

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Languages

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Law/Political Science

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Leadership

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Literature

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Music

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Management

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Mathematics

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Meditation

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Mentoring

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Missions

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Movies and Film

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Pets

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Philosophy

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Photography

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Playing Music

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Politics

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Poverty

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Prayer

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Pro-Life Issues

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Protecting the Environment

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Public Speaking

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Reading

Not Interested ① Interested ② Engaging ③ Somewhat Passionate ④ Highly Passionate ⑤

Rehabilitation Work
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Sciences
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Self Discovery
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Service
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Sewing/Knitting
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Social Services
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Spending Time in the Outdoors
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Sports
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Studying the Bible
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Teaching Others
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Television
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Theater
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Theology
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Training Animals
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Travel
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Video Games
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Wildlife
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Worship
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Writing
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Youth Ministry
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Create Your Own: _____
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Create Your Own: _____
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Create Your Own: _____
Not Interested	Interested	Engaging	Somewhat Passionate	Highly Passionate
1	2	3	4	5

Make sure you really think deeply about why you are passionate about something, because passions can sometimes disguise themselves. Someone that seems to be really passionate about sports may actually be passionate about strategy or team-building. It may just manifest itself in sports.

PASSION DISCOVERY BY **LeaderTreks**

Now, take a few moments to answer the following questions in order to uncover what you are passionate about. Remember, go with your gut! It's the most honest representation of what you're really motivated and inspired by.

When are the moments you feel God smiling down on you?

What could you do for hours on end and not get bored?

What do you simply love to do?

What are the things you find yourself looking forward to?

When you are daydreaming, what are you thinking about?

What can you always make time for?

Now take a look at your answers above, as well as your answers in the survey. Write down what you think are the 3 things you are most passionate about and use the space provided to explain in your own words why these things are important to you and how these passions play out in your life.

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Q1 How would rate your overall experience being a part of a Mentor Group?

Answered: 32   Skipped: 0
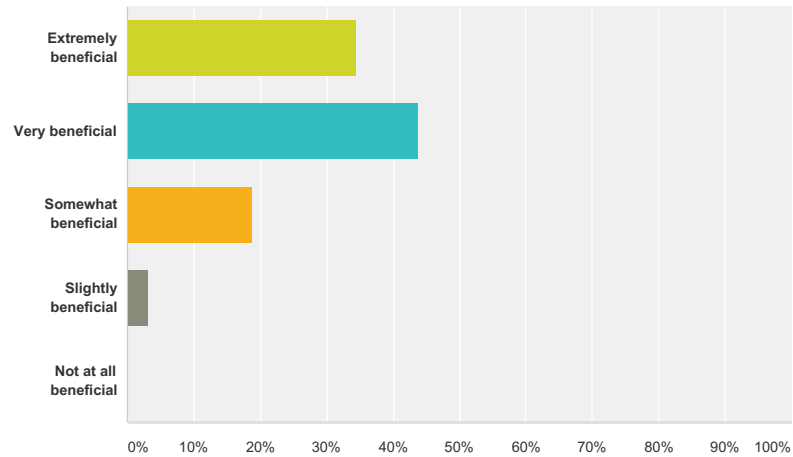
Answer Choices	Responses	
Extremely beneficial	**34.38%**	11
Very beneficial	**43.75%**	14
Somewhat beneficial	**18.75%**	6
Slightly beneficial	**3.13%**	1
Not at all beneficial	**0.00%**	0
Total		**32**

Q2 How important do you think mentoring is to your spiritual growth?

Answered: 32   Skipped: 0
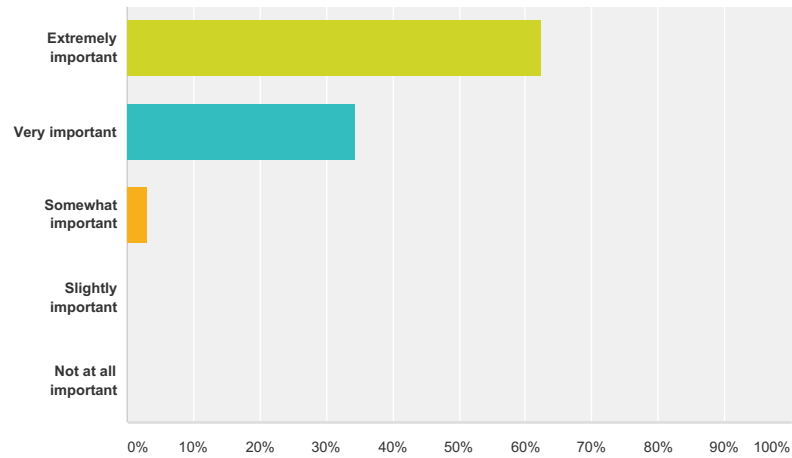
Answer Choices	Responses	
Extremely important	**62.50%**	20
Very important	**34.38%**	11
Somewhat important	**3.13%**	1
Slightly important	**0.00%**	0
Not at all important	**0.00%**	0
Total		**32**

Q3 How much did you grow spiritually from your group time?

Answered: 32   Skipped: 0
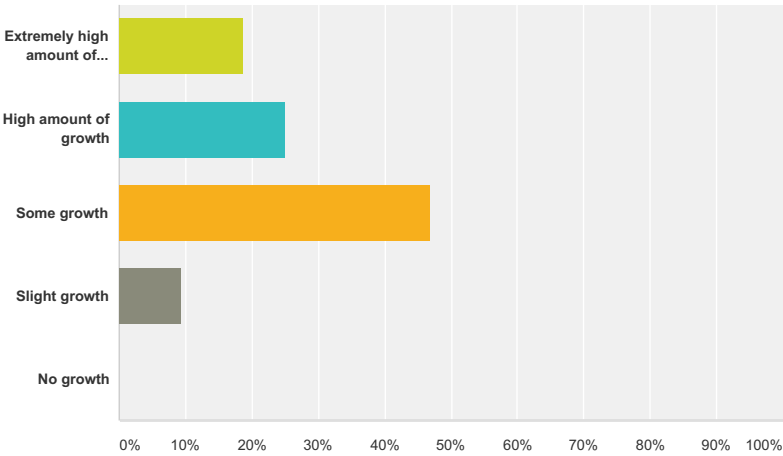
Answer Choices	Responses	
Extremely high amount of growth	**18.75%**	6
High amount of growth	**25.00%**	8
Some growth	**46.88%**	15
Slight growth	**9.38%**	3
No growth	**0.00%**	0
Total		**32**

Q4 How beneficial was the discussion...

Answered: 32   Skipped: 0
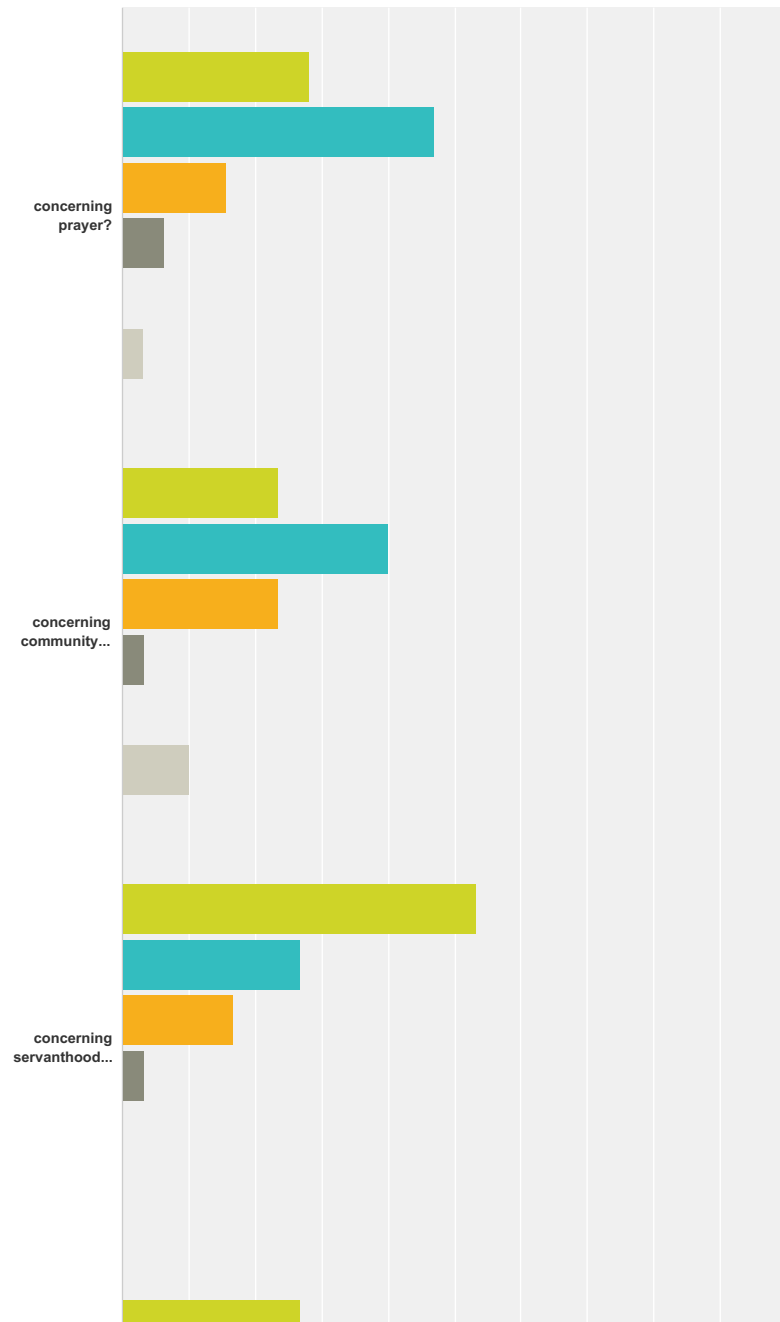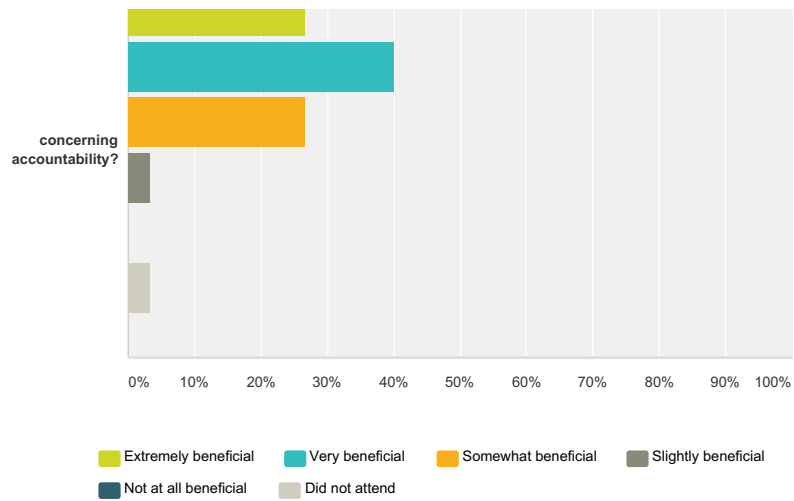
concerning accountability?

Legend:
- Extremely beneficial
- Very beneficial
- Somewhat beneficial
- Slightly beneficial
- Not at all beneficial
- Did not attend

	Extremely beneficial	Very beneficial	Somewhat beneficial	Slightly beneficial	Not at all beneficial	Did not attend	Total
concerning prayer?	28.13% 9	46.88% 15	15.63% 5	6.25% 2	0.00% 0	3.13% 1	32
concerning community (forgiveness/conflict)?	23.33% 7	40.00% 12	23.33% 7	3.33% 1	0.00% 0	10.00% 3	30
concerning servanthood (gifts/passions)?	53.33% 16	26.67% 8	16.67% 5	3.33% 1	0.00% 0	0.00% 0	30
concerning accountability?	26.67% 8	40.00% 12	26.67% 8	3.33% 1	0.00% 0	3.33% 1	30

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Q5 How would rate the impact your faculty mentor had on your spiritual growth?

Answered: 32   Skipped: 0
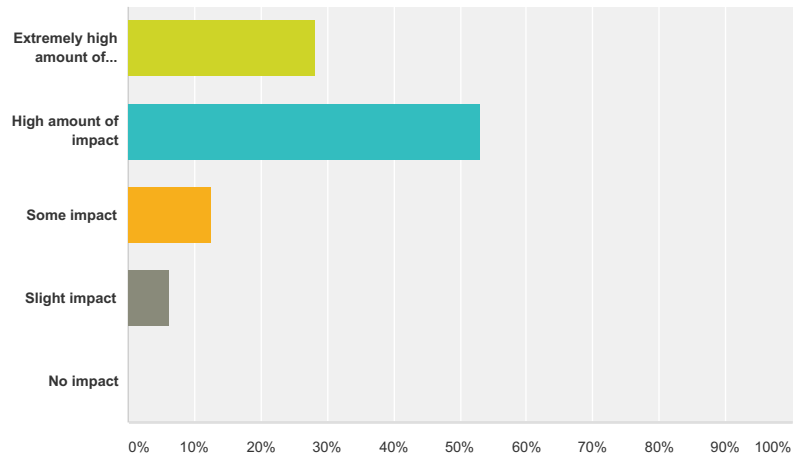
Answer Choices	Responses	
Extremely high amount of impact	**28.13%**	9
High amount of impact	**53.13%**	17
Some impact	**12.50%**	4
Slight impact	**6.25%**	2
No impact	**0.00%**	0
Total		**32**

Q6 How would rate the impact your co-mentees had on your spiritual growth?
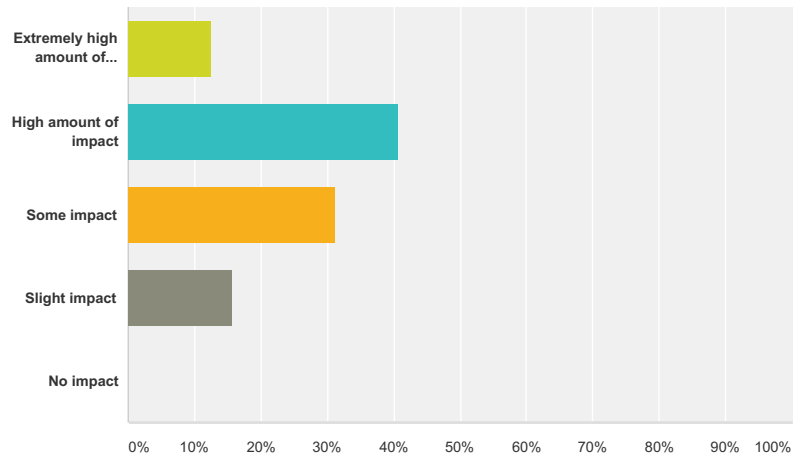
Answered: 32   Skipped: 0

Answer Choices	Responses	
Extremely high amount of impact	**12.50%**	4
High amount of impact	**40.63%**	13
Some impact	**31.25%**	10
Slight impact	**15.63%**	5
No impact	**0.00%**	0
Total		**32**

Q7 How would rate the community amongst your group?

Answered: 32 Skipped: 0
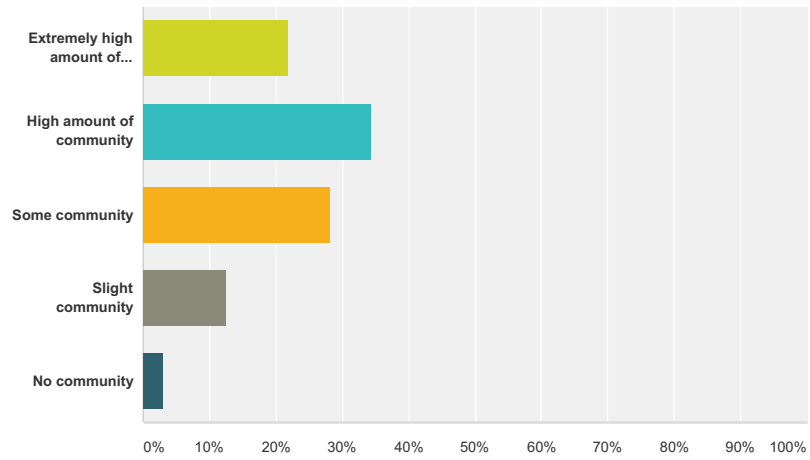
Answer Choices	Responses	
Extremely high amount of community	**21.88%**	7
High amount of community	**34.38%**	11
Some community	**28.13%**	9
Slight community	**12.50%**	4
No community	**3.13%**	1
Total		**32**

Q8 How likely are you to mentor someone else in the future?

Answered: 32   Skipped: 0
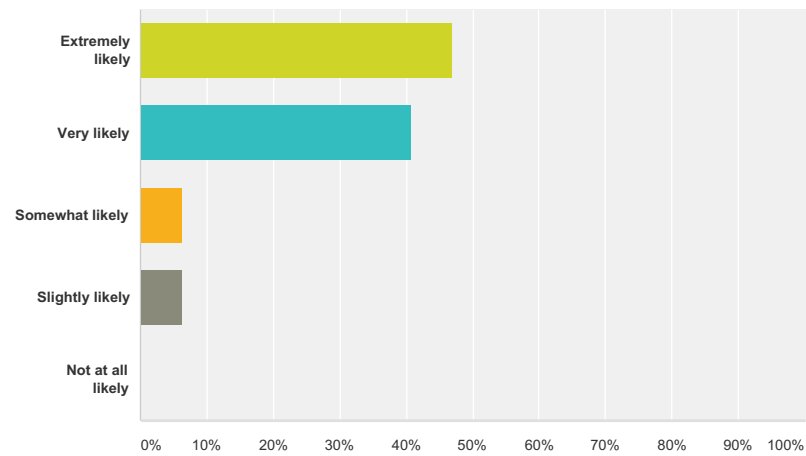
Answer Choices		Responses	
Extremely likely		**46.88%**	15
Very likely		**40.63%**	13
Somewhat likely		**6.25%**	2
Slightly likely		**6.25%**	2
Not at all likely		**0.00%**	0
Total			**32**

Q9 How did the groups help facilitate you getting to know your faculty mentor?

Answered: 32   Skipped: 0
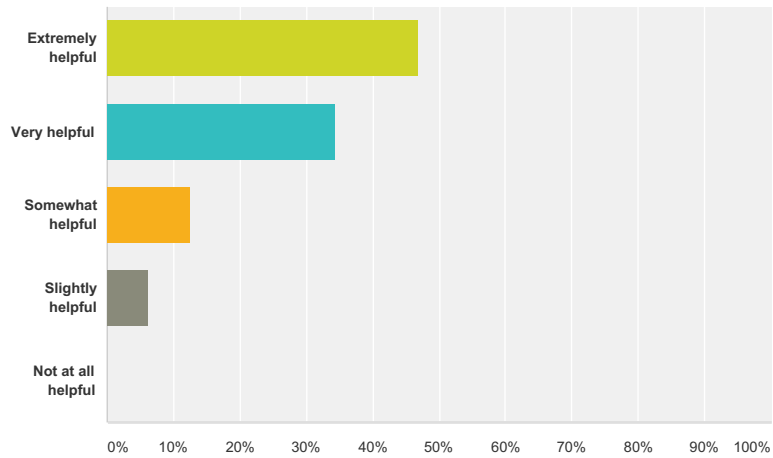
Answer Choices	Responses	
Extremely helpful	**46.88%**	15
Very helpful	**34.38%**	11
Somewhat helpful	**12.50%**	4
Slightly helpful	**6.25%**	2
Not at all helpful	**0.00%**	0
Total		**32**

Q10 How did the groups help facilitate you getting to know your fellow students?
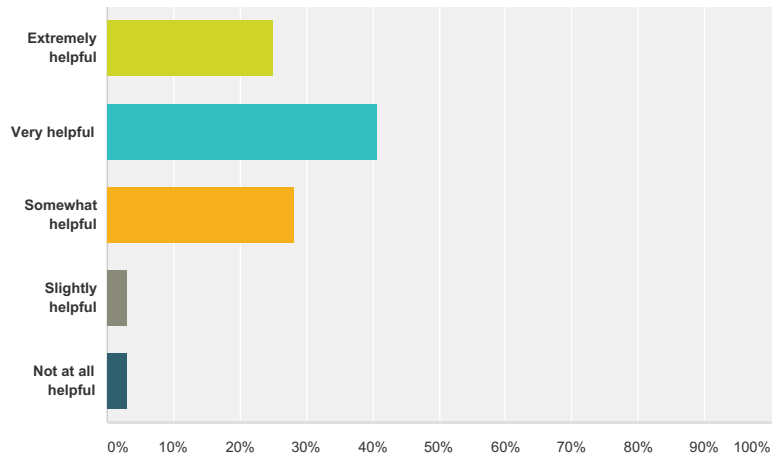
Answer Choices	Responses	
Extremely helpful	**25.00%**	8
Very helpful	**40.63%**	13
Somewhat helpful	**28.13%**	9
Slightly helpful	**3.13%**	1
Not at all helpful	**3.13%**	1
Total		**32**

Q11 How many times did you attend the group meetings?

Answered: 32   Skipped: 0

#	Responses	Date
1	3-4 times	4/20/2017 11:28 AM
2	I can't remember the number of sessions, but I did not miss one.	4/18/2017 4:21 PM
3	i missed 5 total in the year	4/18/2017 1:56 PM
4	3	4/18/2017 10:45 AM
5	2 times	4/17/2017 11:11 PM
6	Not sure how many I attended	4/17/2017 8:43 PM
7	Each time	4/17/2017 1:34 PM
8	2	4/17/2017 12:33 PM
9	10?	4/17/2017 12:15 PM
10	all but 1 or 2 this semester	4/17/2017 11:18 AM
11	4	4/17/2017 11:06 AM
12	4 times; every time it was offered this semester	4/17/2017 11:00 AM
13	5	4/17/2017 11:00 AM
14	8	4/17/2017 10:57 AM
15	All times that we had meetings	4/17/2017 10:56 AM
16	All	4/17/2017 10:55 AM
17	I missed 1 time	4/17/2017 10:54 AM
18	I went to all of the meetings	4/17/2017 10:53 AM
19	5	4/17/2017 10:49 AM
20	all but one (i think)	4/17/2017 10:49 AM
21	4	4/17/2017 10:48 AM
22	All	4/17/2017 10:48 AM
23	4	4/17/2017 10:48 AM
24	6	4/17/2017 10:47 AM
25	All of them	4/17/2017 10:46 AM
26	I think all of them Billy.	4/17/2017 10:44 AM
27	3 times.	4/17/2017 10:43 AM
28	Every time	4/17/2017 10:42 AM
29	2	4/17/2017 10:42 AM
30	8	4/17/2017 10:40 AM
31	3	4/17/2017 10:30 AM
32	Most	4/17/2017 9:49 AM

Q12 Do you think the mentor groups should be a required program for students? If yes, explain why. If, no, explain why not.

Answered: 31   Skipped: 1

#	Responses	Date
1	No, because college is tough enough as is. People are less likely to enjoy this if someone is required to join and attend. No one should be forced to do something. If people within the groups are doing their job, people will come. Work on the attendee's one already has, and teach them to reach out.	4/20/2017 11:28 AM
2	Yes... I believe mentorship is a good way to develop leadership to some extent. It also gives the mentor an opportunity to give back in that they will be helping others.	4/18/2017 4:21 PM
3	yes! It greatly impacted me and I honestly would not want anyone to miss out!	4/18/2017 1:56 PM
4	Yes and No. Yes because sometimes good things can com out of making people do things. It can lead to more fellowship and growth amongst students and faculty. No because sometimes we have a lot of things on our plates with stuff outside of school. It can be better being optional as well.	4/18/2017 10:45 AM
5	Yes, everyone should be required to do spiritual gift inventories also	4/17/2017 11:11 PM
6	It depends on the schedule of the individual.	4/17/2017 8:43 PM
7	No. I think because it wasn't required that there was a greater sense of community because people chose to be there and wanted to be part of the discussion. They weren't just forced to attend.	4/17/2017 1:34 PM
8	No. Making things a requirement turns them into something less enjoyable. For example chapel credits and service learnings.	4/17/2017 12:33 PM
9	Yes. beneficial, and a great way to connect with faculty and fellow students	4/17/2017 12:15 PM
10	No. Unless you can change the method and or institute it later on in the learning experience (Junior, senior level) it will simply be another required thing that no person really wants to do. The goal is to get the students that actually care and then do it in a way that they find useful. This is what happened to me. Many, though they signed up did not seem to care fully. Further , there was a general closedness that comems with large groups of strangers. Mentors or sought, not thrust together. This goes for peers also. Granted, you could increase the frequency, but you risk trying to creates synthetic relationships. People must want what is helpful. (This may simply be a problem with systems in general, but the system that I experienced did not, in my opinion, help the situation. Maybe it was simply my personality type.)	4/17/2017 11:18 AM
11	Yes. More close fellowship	4/17/2017 11:06 AM
12	No, if it stays like this. Making things required is tricky for students because it's really frustrating to have so many requirements that are not actually counting toward credit hours for graduating. Also, it wasn't beneficial enough in the long run to continue if it doesn't change.	4/17/2017 11:00 AM
13	Yes it should be required for chapel , but not required just in case some one has something important to do that requires them to be there	4/17/2017 10:57 AM
14	I don't think it should be required, however I think it is helpful. Not everyone is comfortable participating in such environments, some people are introverts.	4/17/2017 10:56 AM
15	Yes, to help attendance and get those involved that might be afraid or think they are too busy. They would find out that it is a benefit to grow and mature in Christ.	4/17/2017 10:55 AM
16	Yes. Not only do you get to learn more about professors, but you get to know more about other students. It's a good time to grow with one another.	4/17/2017 10:54 AM
17	Yes, the groups are a good change from regular chapel and a good way to discuss without being pressured.	4/17/2017 10:53 AM
18	No, I would say that it is very helpful for your spiritual growth. I would not force it on students.	4/17/2017 10:49 AM
19	Not required, but offered and highly encouraged	4/17/2017 10:49 AM
20	Yes, the mentor groups function as a micro-community within SEBC to connect students and faculty. As a commuter it connects me with those students who live on campus	4/17/2017 10:48 AM

21	No, because you have to want to do it	4/17/2017 10:48 AM
22	Yes, because I feel that it helps with spiritual growth. I think the community it can build is beneficial to the school.	4/17/2017 10:48 AM
23	Yes. It allows students to be a part of a learning community rather than a school????	4/17/2017 10:47 AM
24	Yes, everyone needs discipling	4/17/2017 10:46 AM
25	I think they should be offered every year because I like have a group of guys I know just a little bit better gen everyone else.	4/17/2017 10:44 AM
26	To an extent; if something like this is forced than it will probably not end well, but if it is offered as something extra that benefits them (like making it a third chapel credit every month) then I would imagine more would be involved.	4/17/2017 10:43 AM
27	No, because if they don't want to be here it's not going to help them. If they do want to be in them, then it will help tremendously.	4/17/2017 10:42 AM
28	No because it would make students not like it because it would be required	4/17/2017 10:42 AM
29	Yes	4/17/2017 10:40 AM
30	I don't know	4/17/2017 10:30 AM
31	Yes. Sometimes when we provide choices then we often choose wrongly not to participate in things which are vital to our shaping as people and as servants. If this can be added into the schedule with no conflicts then there should be no problem with requiring something which may truly be advantageous to the individual and all those that we come into contact with.	4/17/2017 9:49 AM

Q13 Should mentor groups meet more often? If yes, explain why. If, no, explain why not.

Answered: 29   Skipped: 3

#	Responses	Date
1	Yes, once a month is too little. It should be weekly. I feel this is the only place some people have to speak and have accountability, and they need this weekly.	4/20/2017 11:28 AM
2	Yes... The more often the mentor can meet with the mentee the better. The times we met could have been longer. If the time frame & quality of the sessions remain the same, there should be an increase in the frequency of sessions.	4/18/2017 4:21 PM
3	no, I think we are all busy enough.	4/18/2017 1:56 PM
4	Yes, I wasn't able to attend every meeting because of conflict in schedule but if it met more regularly I could attend more	4/17/2017 11:11 PM
5	Yes, as it helps some students vent about certain things. It also helps in getting acquainted.	4/17/2017 8:43 PM
6	I thought the amount of time meeting with students and faculty was sufficient. It was good to have a designated time. I think meeting outside of the desginated time with the faculty member was too much for everyone who are balancing busy schedules.	4/17/2017 1:34 PM
7	Sure, if they weren't required.	4/17/2017 12:33 PM
8	Yes, for enhanced and more frequent growth	4/17/2017 12:15 PM
9	No. For college students to have another thing on their plate generally is not helpful in so far as I is (just) another thing to do. This is not to say that this attitude cannot be changed or should be catered to. But as things stand it would be simply an annoyance.	4/17/2017 11:18 AM
10	Yes. Need for daily or week strength	4/17/2017 11:06 AM
11	Yes, to be effective in mentoring a person you should know about their lives just as Christ spent so much time with his disciples.	4/17/2017 11:00 AM
12	Yes , bc it is really beneficial.	4/17/2017 10:57 AM
13	I feel that the amount of time that we are meeting right now is good. We have Chapel and then these mentoring groups, it balances out.	4/17/2017 10:56 AM
14	Yes, if possible, because it was so helpful.	4/17/2017 10:55 AM
15	Yes. Not everyone, at least in my group, was there every single time and if we more outside of time then we can do more fellowship type events.	4/17/2017 10:54 AM
16	No, I think the amount of times we met was good.	4/17/2017 10:53 AM
17	Yes, that way we can keep unity in our group.	4/17/2017 10:49 AM
18	Yes but maybe with no agenda to allow for Q and A	4/17/2017 10:49 AM
19	Yes, maybe ever other week to stay current in each other lives.	4/17/2017 10:48 AM
20	Yes, cause it was good	4/17/2017 10:48 AM
21	Yes, I feel like if they were more often there is so much more that can be learned rather than a tradition chapel service	4/17/2017 10:48 AM
22	No. I feel like there was a great balance of regular chapels and mentor groups	4/17/2017 10:47 AM
23	Yes, once a week. It would help build community	4/17/2017 10:46 AM
24	Yes, they could go like bowling or play laser tag or something.	4/17/2017 10:44 AM
25	Yes. Once a month is not very personal; we only meet for an hour and it is hard to actually talk about everything that is happening in our lives. Weekly could be preferably, but bi-monthly would be fine.	4/17/2017 10:43 AM
26	Yes, every Monday.	4/17/2017 10:42 AM
27	Yes I think there more beneficial and interesting than normal chapel	4/17/2017 10:42 AM
28	Yes every monday	4/17/2017 10:40 AM
29	At least twice a week, possibly more. This type of experience is essential to our growth and learning how to help others grow as well.	4/17/2017 9:49 AM

Q14 If mentor groups were offered again would you sign-up? If yes, explain why. If, no, explain why not.

Answered: 30   Skipped: 2

#	Responses	Date
1	yes. They are enjoyable as long as you get a good teacher.	4/20/2017 11:28 AM
2	Yes... Because the sessions were really helpful.	4/18/2017 4:21 PM
3	YES! It was super impactful and I would want the same group	4/18/2017 1:56 PM
4	Yes! I'd like to attend more of them and gain more wisdom from my mentor	4/17/2017 11:11 PM
5	Yes, for the reason of getting to know fellow students.	4/17/2017 8:43 PM
6	Yes, I looked forward to the discussions.	4/17/2017 1:34 PM
7	no. They werent very beneficial.	4/17/2017 12:33 PM
8	Yes, because they do good work	4/17/2017 12:15 PM
9	No. As they stand i found them unwieldy and unhelpful. They quickly became simply another thing that I had to do. This could be the nature of the ppl in my group or it could be a problem with the system. If people don't want to be together. It will not help to force them together. Business was a major difficulty to overcome.	4/17/2017 11:18 AM
10	Yes help me	4/17/2017 11:06 AM
11	No, they were not beneficial this time. I also feel like I should have a say in who my mentor is. There are some people who just connect and relate to others in a better way.	4/17/2017 11:00 AM
12	Yes, it is a great group.	4/17/2017 11:00 AM
13	Yes , because I loved it and it helped me grow spiritually.	4/17/2017 10:57 AM
14	Yes I would , it gives you a chance to just sometimes express yourself and life. We are able to join together and pray for one another, we never know what people are going through or dealing with.	4/17/2017 10:56 AM
15	Yes, I needed every meeting for encouragement and fellowship.	4/17/2017 10:55 AM
16	Yes. I really enjoyed	4/17/2017 10:54 AM
17	Yes, I have enjoyed my group and getting to know the ladies and learning how to specifically pray for them.	4/17/2017 10:53 AM
18	Yes, I like to get to know my fellow class mates.	4/17/2017 10:49 AM
19	Yes it allowed for a more one on one time with teachers	4/17/2017 10:49 AM
20	Yes, if the Groups were focused more scripture focused.	4/17/2017 10:48 AM
21	Yes, I enjoyed it	4/17/2017 10:48 AM
22	Yes, it was beneficial to my spiritual growth	4/17/2017 10:48 AM
23	Yes. It has allowed me to connect with fellow students in ways that I would not have attempted to otherwise.	4/17/2017 10:47 AM
24	Yes, I liked it	4/17/2017 10:46 AM
25	Yes, cause I liked it.	4/17/2017 10:44 AM
26	Yes. I personally do desire what the group was offering: community.	4/17/2017 10:43 AM
27	Yes, because it helped me grow.	4/17/2017 10:42 AM
28	Yes I liked it	4/17/2017 10:42 AM
29	Yes	4/17/2017 10:40 AM
30	Yes. Because if they are carried out correctly, they affect us in an extremely positive way.	4/17/2017 9:49 AM

Q15 What other areas do you still need to grow spiritually and what other topics would you like to have discussed?

Answered: 25   Skipped: 7

#	Responses	Date
1	I feel my group is already open enough.	4/20/2017 11:28 AM
2	I can always grow spiritually in the area of PRAYER, which is a good topic to discuss. How many students really have a strong prayer life? How many have been taught, not just the Lord's Prayer, but how truly pray?	4/18/2017 4:21 PM
3	it seems to me that I need more growth always. I'm never not in need of more growth.	4/18/2017 1:56 PM
4	n/a	4/17/2017 8:43 PM
5	Prayer, healthy boundaries with people, how to build healthy spiritual disciplines	4/17/2017 1:34 PM
6	focus	4/17/2017 12:15 PM
7	What it means to live in Christ, by the power of the Holy Spirit to "put to death the deeds of the flesh" or better put how to overcome selfishness (emotional) on a day to day basis. How to be aware in interaction, and concepts for training my responses to hard situations.	4/17/2017 11:18 AM
8	So many	4/17/2017 11:06 AM
9	I would like to be taught how to teach an effective small group. To be able to express more life issues I'm going through in a place of love and acceptance not judgement. To feel connection in them.	4/17/2017 11:00 AM
10	Forgiveness , being more in the Word	4/17/2017 10:57 AM
11	I would like to see us discuss more life issues, balancing life and school, family, work etc. We have some students in the traditional program that are seasoned and might have more life challenges taking place.	4/17/2017 10:56 AM
12	Faith, joy and self control! Being Spirit filled and led!	4/17/2017 10:55 AM
13	Personal Bible study time and how to start one	4/17/2017 10:54 AM
14	I would to discuss more about prayer and what to say in them.	4/17/2017 10:49 AM
15	Spiritual gifts	4/17/2017 10:48 AM
16	I don't know	4/17/2017 10:48 AM
17	Daily devotional time! I think topics like worship would be a great topic!	4/17/2017 10:48 AM
18	Staying faithful in the Word. Accountability. Unity of the Body of Christ	4/17/2017 10:47 AM
19	Practical Christianity, living in a highly lustful culture, living in a highly legalistic culture	4/17/2017 10:46 AM
20	All of them, specifically reading my Bible.	4/17/2017 10:44 AM
21	Discipleship, accountability, and community.	4/17/2017 10:43 AM
22	I need to grow in my faith.	4/17/2017 10:42 AM
23	I have no idea	4/17/2017 10:42 AM
24	School	4/17/2017 10:40 AM
25	Many areas. Hard to know exactly what you are missing without discussion. But I trust the topics which are offered and have benefited greatly from them.	4/17/2017 9:49 AM

Q16 If you stopped attending what was the reason you stopped?

Answered: 19   Skipped: 13

#	Responses	Date
1	I didn't.	4/20/2017 11:28 AM
2	N/A	4/18/2017 4:21 PM
3	I was super busy and could not make it to chapel :(	4/18/2017 1:56 PM
4	Conflict in schedule	4/17/2017 11:11 PM
5	n/a	4/17/2017 8:43 PM
6	I did not have a desire to go.	4/17/2017 12:33 PM
7	missed the last one due to car trouble	4/17/2017 12:15 PM
8	I stopped attending mentally. When I did not show up I had permission form my mentor due to the nature of the group. I had hoped that It would look a little different, and was rather disappointed. Yes, it was nice to be reminded of the importance of things like prayer and the spiritual gifts but I tend to feel a struggle with things that these relate to but have scant direct bearing on. Is very likely of my personal history and the church in which i grew up, I suspect.	4/17/2017 11:18 AM
9	Work, care for love one	4/17/2017 11:06 AM
10	N/A	4/17/2017 11:00 AM
11	It would only have to be that someone or something made me feel uncomfortable.	4/17/2017 10:56 AM
12	Work, homework.	4/17/2017 10:49 AM
13	Probably work	4/17/2017 10:48 AM
14	Sleep	4/17/2017 10:47 AM
15	I didn't	4/17/2017 10:46 AM
16	N/A	4/17/2017 10:44 AM
17	I only missed/skipped because I did not realize it was the day for Spiritual Formations.	4/17/2017 10:43 AM
18	N/a	4/17/2017 10:40 AM
19	I go to school and work very late into the night, sometimes it is hard to show up but the times I have come have strengthened my spirit and have been enjoyable.	4/17/2017 9:49 AM

Q17 Demographics 1:

Answered: 32   Skipped: 0
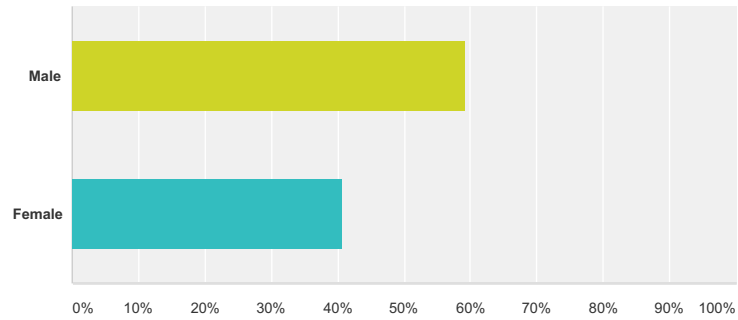
Answer Choices	Responses	
Male	**59.38%**	19
Female	**40.63%**	13
Total		**32**

Q18 Demographics 2:

Answered: 32   Skipped: 0
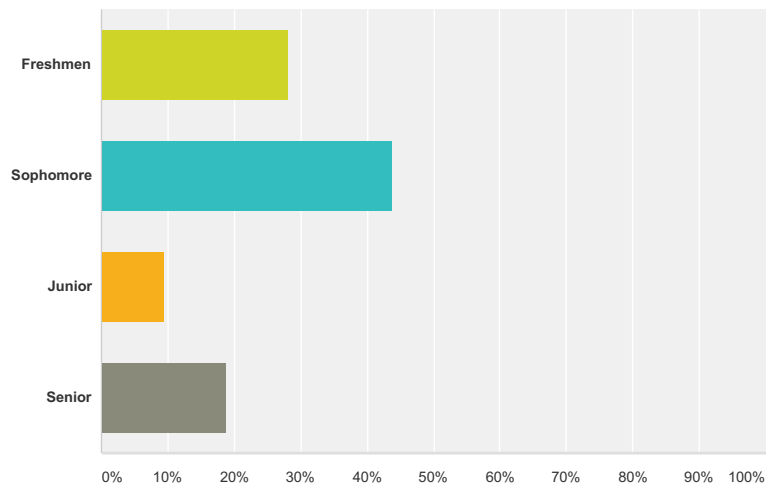
Answer Choices	Responses	
Freshmen	**28.13%**	9
Sophomore	**43.75%**	14
Junior	**9.38%**	3
Senior	**18.75%**	6
Total		**32**

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Faculty Mentor Group Survey

Q1 Describe your experience leading a group.

Answered: 8   Skipped: 0

#	Responses	Date
1	I started out with around 10 guys and clearly indicated we needed a firm commitment. Everyone signed the "I'm all in" document. I ended the year with 3 guys. Two of those 3 were pretty committed the whole year. One felt he didn't really need mentoring because of his experiences and local church connection. I think he benefitted over the course of the year though. Overall, it went ok. It's hard to gauge interest from students and if they are getting anything out of the time.	5/3/2017 7:45 AM
2	I enjoyed the small, informal, environment of sharing and discovery.	5/2/2017 11:04 PM
3	I thought the group was put together well. I enjoyed spending time with them.	4/25/2017 3:28 PM
4	I enjoyed getting to know students I did not yet know very well. But this programmed mentor approach did not suit me.	4/22/2017 4:52 PM
5	i enjoyed being a part of this group experience. i felt a little bit lost along the way, due to not always receiving instructions regarding group planning enough time to prepare for said meetings. however, i felt the group offered a nice opportunity for students to delve deeper with peers and me, in order to help grow relationally.	4/21/2017 1:39 PM
6	I enjoyed getting to know the students and having a regular meeting time. The group fluctuated a lot, which meant that we weren't building the type of community that I would like. However, I probably would not have gotten to know these students if not for the group.	4/21/2017 11:48 AM
7	enjoyable, learning experience for me	4/20/2017 12:21 PM
8	Overall, it was a good experience, particularly early on--at the shift from the fall to the spring semester, my group fell to 3 people max. (Not sure if they were disappointed, or forgot about the group.) I got to know some students better, and the conversations were encouraging.	4/20/2017 10:42 AM

Q2 How would rate the material provided to you?

Answered: 8   Skipped: 0
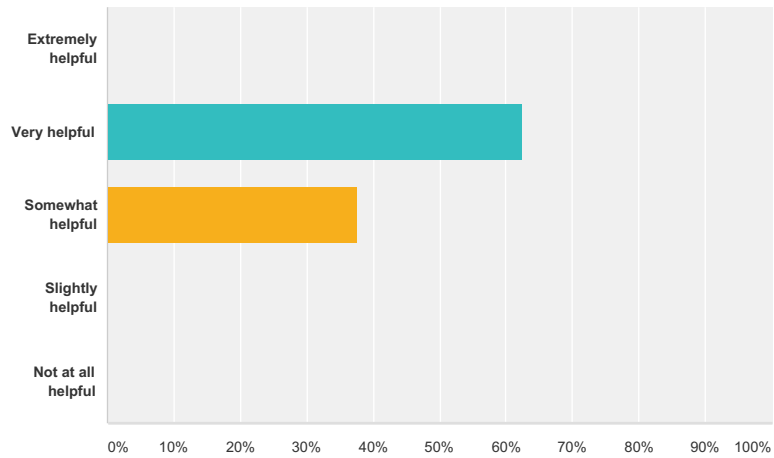
Answer Choices	Responses	
Extremely helpful	0.00%	0
Very helpful	62.50%	5
Somewhat helpful	37.50%	3
Slightly helpful	0.00%	0
Not at all helpful	0.00%	0
Total		8

Q3 Would you like to have received the material sooner?

Answered: 8   Skipped: 0
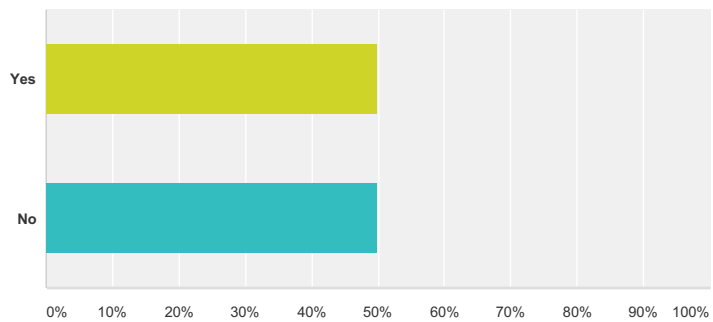
Answer Choices	Responses	
Yes	50.00%	4
No	50.00%	4
Total		8

Q4 Would you have wanted to have training prior to starting?

Answered: 8   Skipped: 0
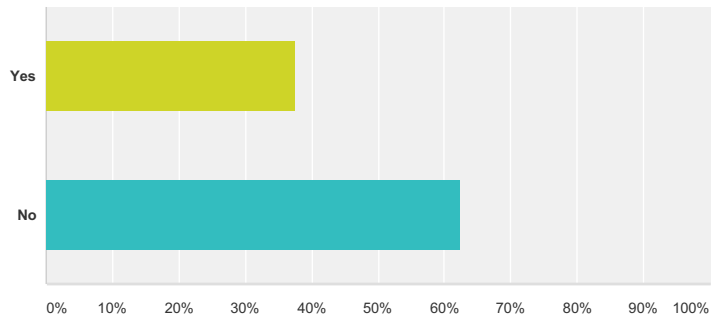
Answer Choices	Responses	
Yes	**37.50%**	3
No	**62.50%**	5
Total		8

Q5 Would you like to have more flexibility on when your group met? What was discussed?

Answered: 8   Skipped: 0

#	Responses	Date
1	Once a month seemed too fragmented to feel like we had momentum as a group. The lack of consistent attendance by several students caused a lack of feel of community. I feel that the material leaned toward classroom type materials. In the past, I've used the "5 identities" of a Christian that a previous church put together. 1) worshipper 2) family 3) servant 4) learner 5) witness. Then we focused on each of those 5 every time we met and attempted to push students to grow in all areas, but especially in areas in which they were weak. It seemed a more personal approach for growth rather than knowledge.	5/3/2017 7:45 AM
2	There was a good blend of prompts provided beforehand and freedom to explore tangents that were beneficial and edifying to each student.	5/2/2017 11:04 PM
3	Not on when we met, that was fine. I didn't need training but perhaps an orientation to the total material to see how it all fit together and where it was going.	4/25/2017 3:28 PM
4	No.	4/22/2017 4:52 PM
5	I would have liked this a lot, it would have made it easier on all...and I believe would have helped the students to be more consistent.	4/21/2017 1:39 PM
6	The time was fine. I would have liked more flexibility.	4/21/2017 11:48 AM
7	Time was fine Discussions were on topic, but we usually went deeper or added other topics	4/20/2017 12:21 PM
8	Perhaps a little more flexibility on the material discussed.	4/20/2017 10:42 AM

Q6 Would you like more input on the group material? Formation of groups?

Answered: 8   Skipped: 0

#	Responses	Date
1	Not necessarily. See my suggestion from question 5.	5/3/2017 7:45 AM
2	Sure.	5/2/2017 11:04 PM
3	I think the material could have been better. No input on the formation of the groups.	4/25/2017 3:28 PM
4	I would have liked an entirely different approach and far more control over substance.	4/22/2017 4:52 PM
5	Yes.	4/21/2017 1:39 PM
6	Yes to input on material. Some sessions tried to cover way too much and other sessions didn't really have enough material. I would have liked to have had more discussion questions, rather than statements or concepts. No to input on formation of groups.	4/21/2017 11:48 AM
7	No	4/20/2017 12:21 PM
8	Yes, perhaps more on the formation of groups, though I wasn't really unhappy with the group.	4/20/2017 10:42 AM

Q7 Did this experience help you in creating deeper relationships with students?

Answered: 8   Skipped: 0
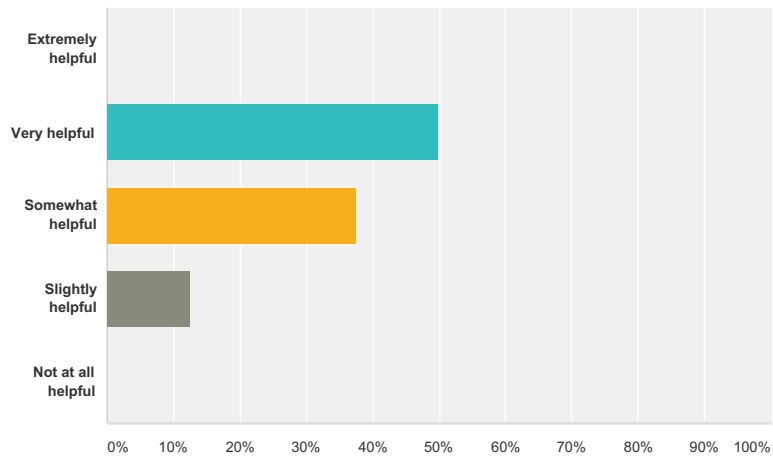
Answer Choices	Responses	
Extremely helpful	0.00%	0
Very helpful	50.00%	4
Somewhat helpful	37.50%	3
Slightly helpful	12.50%	1
Not at all helpful	0.00%	0
Total		8

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Q8 Did you like the space your group met?

Answered: 8 Skipped: 0
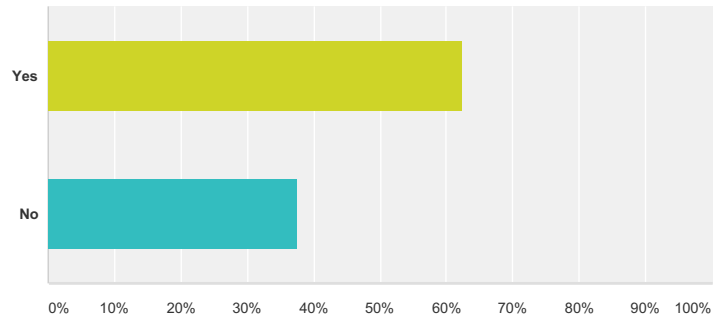
Answer Choices	Responses	
Yes	**62.50%**	5
No	**37.50%**	3
Total		8

Q9 What was the benefit from your lunch times together?

Answered: 8 Skipped: 0

#	Responses	Date
1	Not as much as I had hoped. Often, students didn't stay for lunch, or we sat at different tables because of space issues, or we sat at the same table but with other people. Whatever the case, lunch wasn't a continuation of the group time and not that beneficial overall.	5/3/2017 7:45 AM
2	Sharing a meal together further supplemented the relational connect. I was grateful for the lunch experience with the students afterward. I don't think they were essential, but I do think having lunch afterwards was beneficial and contributed towards a meaningful group experience.	5/2/2017 11:04 PM
3	Kept the conversation going.	4/25/2017 3:28 PM
4	We did not eat together.	4/22/2017 4:52 PM
5	Due to my schedule, I was not able to participate in this piece. I would have liked to, though, as I could see the benefits it might offer.	4/21/2017 1:39 PM
6	This was hit or miss. But, it's always good to share a meal.	4/21/2017 11:48 AM
7	making connections developing friendships	4/20/2017 12:21 PM
8	Unscripted time allowed for more open conversation, laughter, etc.	4/20/2017 10:42 AM

Q10 What do you think the students gained from this experience?

Answered: 8   Skipped: 0

#	Responses	Date
1	It's really hard to say. Maybe some wisdom for navigating church life and dynamics. One guy might have felt more connected to me through the time and ended up coming by my office separately and we had a good talk about marriage.	5/3/2017 7:45 AM
2	I believe they learned more about each other, and more about themselves. The surveys and discussions helped towards this end. I think they developed by being exposed to different backgrounds and spiritual traditions that were represented within the group.	5/2/2017 11:04 PM
3	Not sure, I'd like to see what the their surveys say.	4/25/2017 3:28 PM
4	Some useful information, but non-organic mentor programs of short duration don't lend themselves to long-term influence by the "mentor."	4/22/2017 4:52 PM
5	Hopefully, the ability to be a little more vulnerable, to be able to hold space for not having all the "right" answers...	4/21/2017 1:39 PM
6	i think they got to know me as a person, which they seemed to enjoy. They had the opportunity to share and learn.	4/21/2017 11:48 AM
7	connections to each other able to discuss topics that would not ordinarily come up in conversation	4/20/2017 12:21 PM
8	Chapel credits. And I hope some encouragement from sharing with one another, perhaps focus in their ministry pursuits, and perhaps also a clearer understanding of the role and importance of the Christian disciplines.	4/20/2017 10:42 AM

Q11 What did you gain from the experience?

Answered: 8   Skipped: 0

#	Responses	Date
1	Difficult to say.	5/3/2017 7:45 AM
2	Like I said, I enjoyed the laid back atmosphere and the small group setting. I enjoyed helping the students verbalize their passions, dreams, giftings, calling, as well as the things that make them who they are in regards to personality and background. I enjoyed encouraging them to live for the glory of God and to grow in Christ personally while dreaming about ministry opportunities that may come their way.	5/2/2017 11:04 PM
3	Not much. I think for the experience to be really meaningful in regard to spiritual formation, we needed to meet more often and go through different material.	4/25/2017 3:28 PM
4	Fellowship with the students.	4/22/2017 4:52 PM
5	I feel that I got to know the students who regularly attended a bit better.	4/21/2017 1:39 PM
6	Meeting and loving the students.	4/21/2017 11:48 AM
7	enjoyable, learning experience	4/20/2017 12:21 PM
8	Got to know students better, and was encouraged myself in the experience interacting.	4/20/2017 10:42 AM

Q12 How likely would you be willing to lead a group again?
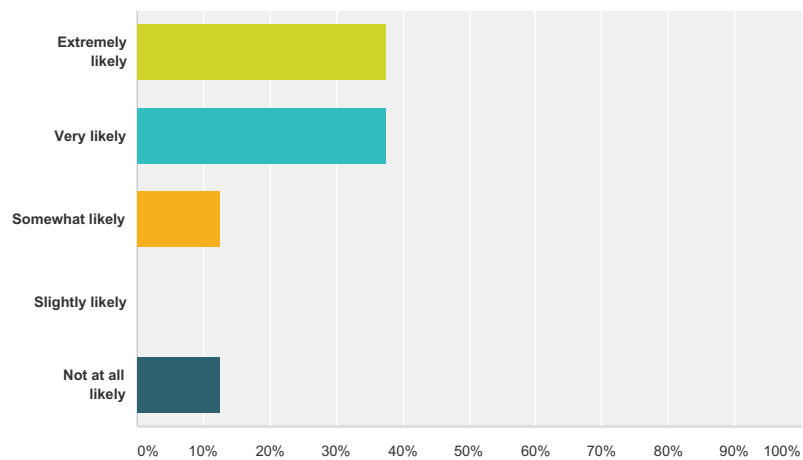
Answer Choices	Responses	
Extremely likely	37.50%	3
Very likely	37.50%	3
Somewhat likely	12.50%	1
Slightly likely	0.00%	0
Not at all likely	12.50%	1
Total		8

Q13 How important is it for you to have input into the students that are a part of your group?

Answered: 8   Skipped: 0
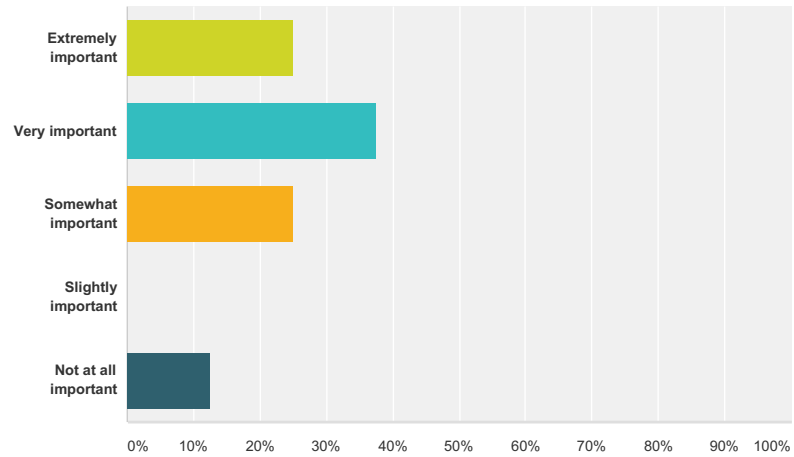
Answer Choices	Responses	
Extremely important	25.00%	2
Very important	37.50%	3
Somewhat important	25.00%	2
Slightly important	0.00%	0
Not at all important	12.50%	1
Total		**8**

Q14 Should the groups meet more often?

Answered: 8   Skipped: 0
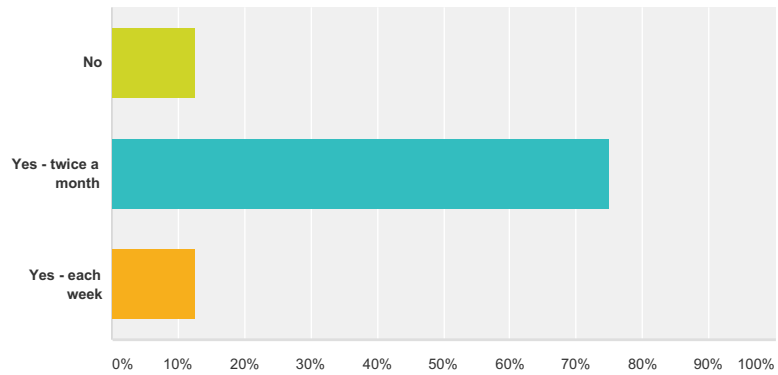
Answer Choices	Responses	
No	**12.50%**	1
Yes - twice a month	**75.00%**	6
Yes - each week	**12.50%**	1
Total		8

Q15 Was the time the groups met adequate?

Answered: 8   Skipped: 0
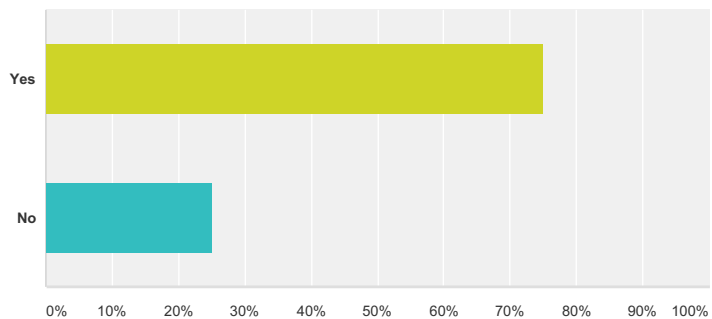
Answer Choices	Responses	
Yes	**75.00%**	6
No	**25.00%**	2
Total		8

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Q16 Demographics:

Answered: 8   Skipped: 0
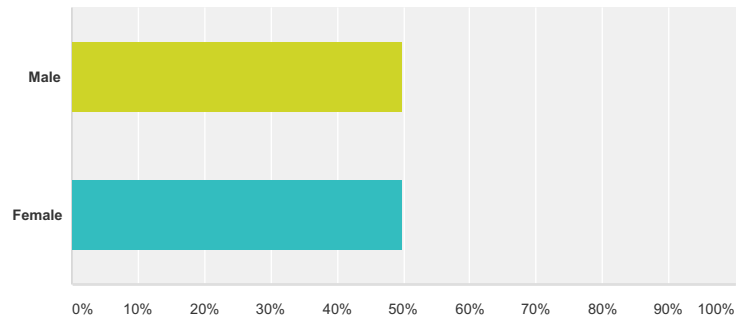
Answer Choices	Responses	
Male	**50.00%**	4
Female	**50.00%**	4
Total		**8**

Institution: Southeastern Bible College (102261)   User ID: P1022611

Overview

Graduation Rates Overview
Welcome to the IPEDS Graduation Rates (GR) survey component. The GR component collects data on the cohort of full-time, first-time degree/certificate-seeking undergraduate students and tracks their completion status at 150% of the normal time to complete all requirements of their program of study. This information is collected to assist institutions in complying with the requirements of the Student Right-to-Know Act.
Data Reporting Reminders
Once a student is in the cohort, they remain in the cohort, even if their status changes to part-time or they drop out or transfer out of the institution. However, adjustments can be made to the cohort for allowable exclusions, which include the death of a student, permanent disability, military deployment, or service on an official church mission or with a foreign aid service of the Federal government.
When reporting award levels for sub-baccalaureate certificates, determine program length by the number of credit or contact hours, NOT the academic year length in parentheses. The academic year length is meant only to provide context.
Changes to This Year's Graduation Rates Component: • IPEDS will collect the HEA, as amended, required graduation rate for Pell recipients and recipients of a subsidized Stafford Loan who did not receive a Pell Grant.
Resources: The survey materials package for this component can be downloaded using the following link: <u>Survey Materials</u>
To access your prior year data submission for this component: <u>Reported Data</u>

If you have questions about completing this survey, please contact the **IPEDS Help Desk at 1-877-225-2568**.

Section I - Establishing cohorts

Based on your institution's response to the predominant calendar system question (B3) on the Institutional Characteristics Header survey component from the IPEDS Fall 2016 data collection, your institution must report graduation rates data using a:
Fall Cohort
A _fall cohort_ is used by institutions with standard academic terms (semester, trimester, quarter, 4-1-4). A _full-year cohort_ is used by institutions offering primarily occupational/vocational programs and operating on a continuous basis.
Establishing cohorts
NOTE: Reporting using the new race/ethnicity categories is now mandatory. On this screen you will need to revise your preloaded 2010 cohort of full-time, first-time degree/certificate-seeking undergraduate students to the new race/ethnicity categories (if applicable). For information and assistance with this, please visit the IPEDS Race/Ethnicity Information Center.

Men

Screen 1 of 2	Cohort year 2010	
	Initial cohort	Revised cohort
		(Column 01)
Nonresident alien	0	
Hispanic/Latino	0	
American Indian or Alaska Native	0	
Asian	0	
Black or African American	2	2
Native Hawaiian or Other Pacific Islander	0	
White	4	4
Two or more races	0	
Race and ethnicity unknown	0	
Total men	6	6

Women

Screen 1 of 2	Cohort year 2010	
	Initial cohort	Revised cohort
		(Column 01)
Nonresident alien	0	
Hispanic/Latino	0	
American Indian or Alaska Native	0	

Asian	0	
Black or African American	1	1
Native Hawaiian or Other Pacific Islander	0	
White	2	4
Two or more races	0	
Race and ethnicity unknown	2	
Total women	5	5
Total men + women	11	11

Section I – Establishing cohorts

- Incoming students seeking a <u>bachelor's degree</u> should be reported in Column 02. Column 03 will then be generated for you. Column 03 is meant to include any <u>full-time</u>, <u>first-time</u> entering students who were seeking a degree or certificate other than a bachelor's degree, such as an <u>associate's degree</u> or undergraduate certificate.

- If you have no changes to the preloaded data on this screen, click the "Save and Next" button to generate additional screens for reporting completers and transfers/exclusions.

<table>
<tr><td colspan="4" align="center">Establishing cohorts</td></tr>
<tr><td colspan="4">• Report Hispanic/Latino individuals of any race as Hispanic/Latino
• Report race for non-Hispanic/Latino individuals only</td></tr>
<tr><td colspan="4">Men</td></tr>
<tr><td>Screen 2 of 2</td><td colspan="3" align="center"><u>Cohort</u> year 2010</td></tr>
<tr><td></td><td>Cohort</td><td><u>Bachelor's or equivalent degree-seeking subcohort</u></td><td><u>Other degree/certificate-seeking subcohort</u>
(Cohort minus Bachelor's or equivalent degree-seeking subcohort)</td></tr>
<tr><td></td><td>(Column 01)</td><td>(Column 02)</td><td>(Column 03)</td></tr>
<tr><td><u>Nonresident alien</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>Hispanic/Latino</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>American Indian or Alaska Native</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>Asian</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>Black or African American</u></td><td>2</td><td>2</td><td align="right">0</td></tr>
<tr><td><u>Native Hawaiian or Other Pacific Islander</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>White</u></td><td>4</td><td>3</td><td align="right">1</td></tr>
<tr><td>Two or more races</td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>Race and ethnicity unknown</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td>Total men</td><td>6</td><td>5</td><td align="right">1</td></tr>
<tr><td colspan="4"></td></tr>
<tr><td colspan="4">Women</td></tr>
<tr><td>Screen 2 of 2</td><td colspan="3" align="center"><u>Cohort</u> year 2010</td></tr>
<tr><td></td><td>Cohort</td><td><u>Bachelor's or equivalent degree-seeking subcohort</u></td><td><u>Other degree/certificate-seeking subcohort</u>
(Cohort minus Bachelor's or equivalent degree-seeking subcohort)</td></tr>
<tr><td></td><td>(Column 01)</td><td>(Column 02)</td><td>(Column 03)</td></tr>
<tr><td><u>Nonresident alien</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>Hispanic/Latino</u></td><td></td><td></td><td align="right">0</td></tr>
<tr><td><u>American Indian or Alaska Native</u></td><td></td><td></td><td align="right">0</td></tr>
</table>

Asian			0
Black or African American	1	1	0
Native Hawaiian or Other Pacific Islander			0
White	4	4	0
Two or more races			0
Race and ethnicity unknown			0
Total women	5	5	0
Total men + women	11	10	1

Section II - Bachelor's or equivalent degree-seeking subcohort - Completers within 150%

- In the columns below, report the status of the bachelor's degree-seeking subcohort of students listed in Column 10.

- Of the students in Column 10, those who attained a degree or certificate OTHER THAN A BACHELOR'S DEGREE within 150% of the normal time to complete the program as of August 31, 2016 should be reported in either Column 11 or 12, depending on the length of the program completed.

- Of the students in Column 10, those who attained a bachelor's degree or equivalent within 150% of normal time should be reported in Column 18.

Subcohort of full-time, first-time students seeking a bachelor's or equivalent degree

- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**

Men

Screen 1 of 4	Cohort year 2010				
	Bachelor's or equivalent degree-seeking subcohort	Subcohort students who completed their program within 150% of normal time to completion			Total completers within 150%
		Completers of programs of less than 2 academic yrs (or equivalent)	Completers of programs of at least 2 but less than 4 academic yrs (or equivalent)	Completers of bachelor's or equivalent degrees	
	(Column 10)	(Column 11)	(Column 12)	(Column 18)	(Column 29)
Nonresident alien					0
Hispanic/Latino					0
American Indian or Alaska Native					0
Asian					0
Black or African American	2				0
Native Hawaiian or Other Pacific Islander					0
White	3			2	2
Two or more races					0
Race and ethnicity unknown					0
Total men	5	0	0	2	2

Women

Screen 1 of 4	Cohort year 2010				
	Bachelor's or equivalent	Subcohort students who completed their program within 150% of normal time to completion			Total completers

	degree-seeking subcohort	Completers of programs of less than 2 academic yrs (or equivalent)	Completers of programs of at least 2 but less than 4 academic yrs (or equivalent)	Completers of bachelor's or equivalent degrees	within 150%
	(Column 10)	(Column 11)	(Column 12)	(Column 18)	(Column 29)
Nonresident alien					0
Hispanic/Latino					0
American Indian or Alaska Native					0
Asian					0
Black or African American	1				0
Native Hawaiian or Other Pacific Islander					0
White	4			2	2
Two or more races					0
Race and ethnicity unknown					0
Total women	5	0	0	2	2
Total men + women	10	0	0	4	4

Section II - Bachelor's completers by length of time to degree

Those students in the <u>bachelor's or equivalent degree-seeking subcohort</u> who attained a <u>bachelor's degree</u> or equivalent within 150% of <u>normal time to completion</u>, as reported on the previous screen, are listed in Column 18. In Column 19, report the number of these students who earned a bachelor's degree in 4 years. In Column 20, report the number of these students who earned a bachelor's degree in 5 years. Column 21 will be calculated for you.

Subcohort of <u>full-time</u>, <u>first-time</u> students seeking a bachelor's or equivalent degree

- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**

Men

Screen 2 of 4	<u>Cohort</u> year 2010				
	<u>Bachelor's or equivalent degree-seeking subcohort</u>	Completed bachelor's degree or equivalent within 150%	Subcohort students who attained a <u>bachelor's degree</u> or equivalent		
			Completed the program in 4 yrs or less	Completed the program in 5 yrs	Completed the program in 6 yrs
	(Column 10)	(Column 18)	(Column 19)	(Column 20)	(Column 21)
<u>Nonresident alien</u>					0
<u>Hispanic/Latino</u>					0
<u>American Indian or Alaska Native</u>					0
<u>Asian</u>					0
<u>Black or African American</u>	2				0
<u>Native Hawaiian or Other Pacific Islander</u>					0
<u>White</u>	3	2		1	1
Two or more races					0
<u>Race and ethnicity unknown</u>					0
Total men	5	2	0	1	1

Women

Screen 2 of 4	<u>Cohort</u> year 2010				
	<u>Bachelor's or equivalent degree-seeking subcohort</u>	Completed bachelor's degree or equivalent within 150%	Subcohort students who attained a <u>bachelor's degree</u> or equivalent		
			Completed the program in 4 yrs or less	Completed the program in 5 yrs	Completed the program in 6 yrs
	(Column 10)	(Column 18)	(Column 19)	(Column 20)	(Column 21)
<u>Nonresident alien</u>					0
<u>Hispanic/Latino</u>					0
<u>American Indian or Alaska Native</u>					0

Alaska Native					
Asian					0
Black or African American	1				0
Native Hawaiian or Other Pacific Islander					0
White	4	2	2		0
Two or more races					0
Race and ethnicity unknown					0
Total women	5	2	2	0	0
Total men + women	10	4	2	1	1

Section II - Bachelor's or equivalent degree-seeking subcohort - Transfers/exclusions

- In the columns below, report the status of those students in the BACHELOR'S OR EQUIVALENT DEGREE-SEEKING SUBCOHORT listed in Column 10 who did not complete a program within 150% of normal time to completion.

- Report transfers-out who did not complete a program in Column 30. If the mission of your institution includes providing substantial preparation for students to enroll in another eligible institution WITHOUT having completed a program, you must report transfer-out data in Column 30. A school is required to report only on those students that the school knows have transferred to another eligible institution. A school must document that the student actually transferred. If it is not part of your mission, you may report transfer-out data if you wish.

- Report eligible exclusions from the subcohort in Column 45. The ONLY allowable categories for this column are:
Students who died or became permanently disabled
Students who left school to serve in the armed forces (or have been called up to active duty)
Students who left school to serve with a foreign aid service of the Federal Government
Students who left school to serve on an official church mission

- Column 52 [No longer enrolled] will be calculated for you. This includes students who have dropped out as well as those who completed in greater than 150% of normal time.

- If you do not have any values to report in either Column 30, 45, or 51, you must enter at least one zero in a field on this screen to continue.

Subcohort of full-time, first-time students seeking a bachelor's or equivalent degree

- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**

Men

Screen 3 of 4	Cohort year 2010					
	Bachelor's or equivalent degree-seeking subcohort	Total completers within 150%	Total transfer-out students	Total exclusions	Still enrolled	No longer enrolled
	(Column 10)	(Column 29)	(Column 30)	(Column 45)	(Column 51)	(Column 52)
Nonresident alien		0				0
Hispanic/Latino		0				0
American Indian or Alaska Native		0				0
Asian		0				0
Black or African American	2	0				2
Native Hawaiian or Other Pacific Islander		0				0
White	3	2				1
Two or more races		0				0
Race and ethnicity unknown		0				0
Total men	5	2	0	0	0	3

Women

	Bachelor's or equivalent degree-seeking subcohort	Total completers within 150%	Total transfer-out students	Total exclusions	Still enrolled	No longer enrolled
Cohort year 2010	(Column 10)	(Column 29)	(Column 30)	(Column 45)	(Column 51)	(Column 52)
Nonresident alien		0				0
Hispanic/Latino		0				0
American Indian or Alaska Native		0				0
Asian		0				0
Black or African American	1	0				1
Native Hawaiian or Other Pacific Islander		0				0
White	4	2				2
Two or more races		0				0
Race and ethnicity unknown		0		0		0
Total women	5	2	0	0	0	3
Total men + women	10	4	0	0	0	6

Institution: Southeastern Bible College (102261) User ID: P1022611

Section II – Bachelor's or equivalent degree-seeking cohort - Pell recipients and recipients of a subsidized Stafford Loan who did not receive a Pell Grant

For each subcohort, report the number of students in the cohort, total exclusions for the cohort, the number of students that completed a bachelor's or equivalent degree within 150% of normal time to completion, and the total completers within 150%.

- Recipients of a Pell Grant and Recipients of a Subsidized Stafford Loan that did not receive a Pell Grant are **mutually exclusive**, that is, if a student is in one cohort, they cannot be in the other cohort.
  - The total of these 2 subcohorts must be less than the Bachelor's or equivalent degree-seeking cohort

Subcohort of full-time, first-time students seeking a bachelor's or equivalent degree

Screen 4 of 4	Number of students in cohort	Total exclusions	Completed bachelor's degree or equivalent within 150%	Total completers within 150%
Cohort year 2010	(Column 10)	(Column 45)	(Column 18)	(Column 29)
Bachelor's or equivalent degree-seeking cohort	10	0	4	4
Recipients of a Pell Grant	8		4	4
Recipients of a Subsidized Stafford Loan that did not receive a Pell Grant	1		0	0
Did not receive either a Pell Grant or Subsidized Stafford Loan	1	0	0	0

Section III – Other degree/certificate-seeking subcohort – Completers within 150%

- In the columns below, report the status of the subcohort of students seeking other than a bachelor's or equivalent degree listed in Column 10.

- Of the students in Column 10, those who attained a degree or certificate other than a bachelor's degree within 150% of the normal time to complete the program as of August 31, 2016 should be reported in either Column 11 or 12, depending on the length of the program completed.

- Of the students in Column 10, those who attained a bachelor's degree or equivalent within 150% of normal time should be reported in Column 18.

Subcohort of <u>full-time</u>, <u>first-time</u> students seeking other than a bachelor's degree

- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**

Men

Screen 1 of 3	Cohort year 2010				
	<u>Other degree/certificate-seeking subcohort</u>	Subcohort students who completed their program within 150% of <u>normal time to completion</u>			Total <u>completers within 150%</u>
		Completers of programs of less than 2 academic yrs (or equivalent)	Completers of programs of at least 2 but less than 4 academic yrs (or equivalent)	Completers of bachelor's or equivalent degrees	
	(Column 10)	(Column 11)	(Column 12)	(Column 18)	(Column 29)
<u>Nonresident alien</u>	0				0
<u>Hispanic/Latino</u>	0				0
<u>American Indian or Alaska Native</u>	0				0
<u>Asian</u>	0				0
<u>Black or African American</u>	0				0
<u>Native Hawaiian or Other Pacific Islander</u>	0				0
<u>White</u>	1		0		0
Two or more races	0				0
<u>Race and ethnicity unknown</u>	0				0
Total men	1	0	0	0	0

Women

Screen 1 of 3	Cohort year 2010				
	<u>Other degree/certificate-</u>	Subcohort students who completed their program within 150% of <u>normal time to completion</u>			Total <u>completers</u>

	seeking subcohort	Completers of programs of less than 2 academic yrs (or equivalent)	Completers of programs of at least 2 but less than 4 academic yrs (or equivalent)	Completers of bachelor's or equivalent degrees	within 150%
	(Column 10)	(Column 11)	(Column 12)	(Column 18)	(Column 29)
Nonresident alien	0				0
Hispanic/Latino	0				0
American Indian or Alaska Native	0				0
Asian	0				0
Black or African American	0				0
Native Hawaiian or Other Pacific Islander	0				0
White	0				0
Two or more races	0				0
Race and ethnicity unknown	0				0
Total women	0	0	0	0	0
Total men + women	1	0	0	0	0

Section III - Other degree/certificate-seeking subcohort - Transfers/exclusions

- In the columns below, report the status of those students in the OTHER DEGREE/CERTIFICATE-SEEKING SUBCOHORT listed in Column 10 who did not complete a program within 150% of normal time to completion.

- Report transfers-out who did not complete a program in Column 30. A school is required to report only on those students that the school knows have transferred to another eligible institution. A school must document that the student actually transferred. If it is not part of your mission, you may report transfer-out data if you wish.

- Report eligible exclusions from the subcohort in Column 45. The ONLY allowable categories for this column are:
Students who died or became permanently disabled
Students who left school to serve in the armed forces (or have been called up to active duty)
Students who left school to serve with a foreign aid service of the Federal Government
Students who left school to serve on an official church mission

- Column 52 [No longer enrolled] will be calculated for you. This includes students who dropped out as well as those who completed in greater than 150% of normal time.

- If you do not have any values to report in either Column 30, 45, or 51, you must enter at least one zero in a field on this screen to continue.

Subcohort of full-time, first-time students seeking other than a bachelor's degree

- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**

Men

Screen 2 of 3	Cohort year 2010					
	Other degree/certificate-seeking subcohort	Total completers within 150%	Total transfer-out students	Total exclusions	Still enrolled	No longer enrolled
	(Column 10)	(Column 29)	(Column 30)	(Column 45)	(Column 51)	(Column 52)
Nonresident alien	0	0				0
Hispanic/Latino	0	0				0
American Indian or Alaska Native	0	0				0
Asian	0	0				0
Black or African American	0	0				0
Native Hawaiian or Other Pacific Islander	0	0				0
White	1	0		0		1
Two or more races	0	0				0
Race and ethnicity unknown	0	0				0
Total men	1	0	0	0	0	1

Women

Screen 2 of 3	Cohort year 2010					
	Other degree/certificate-seeking subcohort	Total completers within 150%	Total transfer-out students	Total exclusions	Still enrolled	No longer enrolled

	seeking subcohort (Column 10)	within 150% (Column 29)	(Column 30)	(Column 45)	(Column 51)	enrolled (Column 52)
Nonresident alien	0	0				0
Hispanic/Latino	0	0				0
American Indian or Alaska Native	0	0				0
Asian	0	0				0
Black or African American	0	0				0
Native Hawaiian or Other Pacific Islander	0	0				0
White	0	0				0
Two or more races	0	0				0
Race and ethnicity unknown	0	0				0
Total women	0	0	0	0	0	0
Total men + women	1	0	0	0	0	1

Institution: Southeastern Bible College (102261)   User ID: P1022611

Section III – Other degree/certificate-seeking subcohort – Pell recipients and recipients of a subsidized Stafford Loan who did not receive a Pell Grant

For each subcohort, report the number of students in the cohort, total exclusions for the cohort, the number of students who completed a bachelor's or equivalent degree with 150%, and the total completers within 150%.

- Recipients of a Pell Grant and Recipients of a Subsidized Stafford Loan that did not receive a Pell Grant are **mutually exclusive**, that is, if a student is in one cohort, they cannot be in the other cohort.
  - The total of these 2 subcohorts must be less than the other degree/certificate-seeking cohort

Subcohort of full-time, first-time students seeking other than a bachelor's degree

Screen 3 of 3	Cohort year 2010			
	Number of students in cohort	Total exclusions	Completed bachelor's degree or equivalent within 150%	Total completers within 150%
	(Column 10)	(Column 45)	(Column 18)	(Column 29)
Other degree/certificate-seeking cohort	1	0	0	0
Recipients of a Pell Grant	0			
Recipients of a Subsidized Stafford Loan that did not receive a Pell Grant	1			
Did not receive either a Pell Grant or Subsidized Stafford Loan	0	0	0	0

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Graduation and transfer-out rates

Calculation of graduation and transfer-out rates		
Screen 1 of 2	Cohort year 2010	
	Graduation rate	Transfer-out rate
Overall Rates (will be displayed on College Navigator)	36	0
Men	33	0
Women	40	0

Graduation rates displayed below in bold italics will be displayed on College Navigator

Graduation rates for students pursuing bachelor's or equivalent degrees

	4 year graduation rate	5 year graduation rate	6 year graduation rate
Men	0	20	*40*
Women	40	40	*40*
Total (men and women)	20	30	*40*
Nonresident alien			
Hispanic/Latino			
American Indian or Alaska Native			
Asian			
Black or African American	0	0	*0*
Native Hawaiian or Other Pacific Islander			
White	29	43	*57*
Two or more races			
Race and ethnicity unknown			

Do you wish to provide additional context notes?

◉ No	○ Yes

⊕ **Note that certain information from these worksheets will be displayed on College Navigator, as noted. You may use the space below to provide context for these data. These context notes will be posted on the College Navigator website, and should be written to be understood by students and parents.**

4-year average rates

4-year average rates					
Screen 2 of 2					
Men					
	2007	2008	2009	2010	4-year Total
Adjusted cohort	16	14	27	6	63
Total completers within 150%	2	1	7	2	12
Total transfer-out students	0	0	0	0	0
Women					
	2007	2008	2009	2010	4-year Total
Adjusted cohort	15	3	5	5	28
Total completers within 150%	4	2	1	2	9
Total transfer-out students	0	0	0	0	0
Total (men and women)					
	2007	2008	2009	2010	4-year Total
Adjusted cohort	31	17	32	11	91
Total completers within 150%	6	3	8	4	21
Total transfer-out students	0	0	0	0	0
4-year average Student Right-to-Know completion or graduation rate calculation					23
(Total Completers within 150% / Adjusted Cohort)					
4-year average Student Right-to-Know transfer-out rate calculation					0
(Total Transfer-out Students / Adjusted Cohort)					

Prepared by

This survey component was prepared by:					
	◉	Keyholder	○	SFA Contact	○ HR Contact
	○	Finance Contact	○	Academic Library Contact	○ Other
Name:		Joel Wolfe			
Email:		jwolfe@sebc.edu			
How long did it take to prepare this survey component?		0 hours		45 minutes	

The name of the preparer is being collected so that we can follow up with the appropriate person in the event that there are questions concerning the data. The Keyholder will be copied on all email correspondence to other preparers.

The time it took to prepare this component is being collected so that we can continue to improve our estimate of the reporting burden associated with IPEDS. Please include in your estimate the time it took for you to review instructions, query and search data sources, complete and review the component, and submit the data through the Data Collection System.

Thank you for your assistance.

Summary

2016 IPEDS Graduation Rate Component Data Summary

IPEDS collects important information regarding your institution. All data reported in IPEDS survey components become available in the IPEDS Data Center and appear as aggregated data in various Department of Education reports. Additionally, some of the reported data appears specifically for your institution through the College Navigator website and is included in your institution's Data Feedback Report (DFR). The purpose of this summary is to provide you an opportunity to view some of the data that, when accepted through the IPEDS quality control process, will appear on the College Navigator website and/or your DFR. College Navigator is updated approximately three months after the data collection period closes and Data Feedback Reports will be available through the Data Center and sent to your institution's CEO in November 2016.

Please review your data for accuracy. If you have questions about the data displayed below after reviewing the data reported on the survey screens, please contact the IPEDS Help Desk at: 1-877-225-2568 or ipedshelp@rti.org.

Overall Graduation Rate	
Graduation Rate	36%
Total number of students in the Adjusted Cohort	11
Total number of completers within 150% of normal time	4

Graduation Rate for students pursuing Bachelor's Degrees	
Graduation Rate for Bachelor's Cohort	40%
Total number of students in the Adjusted Cohort	10
Total number of bachelor's degree completers within 150% of normal time	4

Edit Report

Graduation Rates

Southeastern Bible College (102261)

Source	Description	Severity	Resolved	Options
Global Edits				
Perform Edits	The calculated graduation rate based on the numbers entered this year (36.36) is outside the expected range when compared with the prior year graduation rate. The expected range is between 20 and 30. Please correct your data and click Perform Edits on the Surveys page to update the calculations; or provide an explanation if these data are correct. (Error #4404)	Explanation	Yes	
Reason:	The small number in the cohort permits greater fluctuation in percentage than expected.			
Related Screens:	Cohort, part 1, Cohort, part 2, Completers 150%, Transfers/exclusions, Completers 150%, Transfers/exclu			
Screen: Transfers/exclusions				
Screen Entry	The total number of students (men+women) in the Still Enrolled (Column 51) is zero. Please confirm that the data reported are correct. (Error #4347)	Confirmation	Yes	
Screen Entry	The total number of students (men+women) in the Still Enrolled (Column 51) is zero. Please confirm that the data reported are correct. (Error #4347)	Confirmation	Yes	

Institution: Southeastern Bible College (102261)   User ID: P1022611

Overview

Fall Enrollment Overview

The Fall Enrollment component collects student enrollment counts by level of student, enrollment status, gender and race/ethnicity. In addition, first-time student retention rates and the student-to-faculty ratio are collected. Every other year data on residence of first-time undergraduates is required and in opposite years, enrollment by student age is required to be reported.

Institutions operating on a traditional academic year calendar (semester, trimester, quarter, or 4-1-4) report Fall enrollment as of the institution's official fall reporting date or October 15. Institutions operating on a calendar that differs by program or that enrolls students on a continuous basis (referred to as program reporters) report Fall enrollment as students enrolled any time during the period August 1 and October 31.

Data Reporting Reminders:

- Part B, Enrollment of students by age, is **optional** this year.
- Part C, Residence of first-time degree/certificate-seeking undergraduates, is **required** this year.

Recent changes:

- There is one change to the 2016-17 Fall Enrollment component from the 2015-16 collection. The one change is for retention rates. IPEDS ask that you report inclusions in the adjusted Fall 2015 cohort. For inclusions to the Fall 2015 cohort, report first-time bachelor's seeking study abroad students who were excluded from the first-time cohort but who have re-enrolled at the institution their second year.

Resources:
To download the survey materials for this component: Survey Materials

To access your prior year data submission for this component: Reported Data

If you have questions about completing this survey, please contact the **IPEDS Help Desk at 1-877-225-2568**.

Institution: Southeastern Bible College (102261)   User ID: P1022611

Part Selection

Completion of Part B (Enrollment of Students by Age) is optional this year.

Do you wish to complete Part B this year?
If you select 'Yes', you will be expected to complete the Part B screens.
If you select 'No', you will skip Part B.

	⦿	No, I will not complete Part B
	⭘	Yes, I will complete Part B

Fall Enrollment - CIPCODE Selection

Indicate which of the following fields of study are offered by your institution. Students are to be reported by their major field of study for the categories listed below. Fields for which enrollment was reported for Fall 2014 have already been checked; please make sure all listed fields offered by your institution are checked.

Undergraduate and graduate fields			
		☐	13.0000 -- Education
		☐	14.0000 -- Engineering
		☐	26.0000 -- Biological and Biomedical Sciences
		☐	27.0000 -- Mathematics
		☐	40.0000 -- Physical Sciences
		☑	52.0000 -- Business, Management, Marketing, and Related Support Services
		☐	None of the above
	☑		Yes, I confirm that I reviewed the fields of study are offered by my institution above.

You may use the space below to provide context for the data you've reported above.

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Part A – Fall Enrollment for Full-Time Undergraduate Students

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016

<u>Full-time Undergraduate</u> Students

Reporting Reminders:
- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**
- **Even though Teacher Preparation certificate programs may require a bachelor's degree for admission, they are considered subbaccalaureate undergraduate programs, and students in these programs are undergraduate students.**

Men

Enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/non-certificate-seeking	Total, **<u>Full-time</u> undergraduate students**
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total degree/certificate-seeking		
<u>Nonresident alien</u>			1	1		1
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>		5	14	19		19
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>	8	10	24	42		42
Two or more races				0		0
<u>Race and ethnicity unknown</u>				0		0
Total men	8	15	39	62	0	62
Total men prior year	**3**	**9**	**53**	**65**		**65**

Women

Enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/non-certificate-seeking	Total, **<u>Full-time</u> undergraduate students**
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total degree/certificate-seeking		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>			1	1		1
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>		2	13	15		15

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Native Hawaiian or Other Pacific Islander				0		0
White	4	3	19	26		26
Two or more races				0		0
Race and ethnicity unknown	1	0	1	2		2
Total women	5	5	34	44	0	44
Total women prior year	**6**	**5**	**33**	**44**		**44**
Grand total (men+women)	13	20	73	106	0	106
Grand total (men+women) prior year	**9**	**14**	**86**	**109**		**109**

Part A – Fall Enrollment by race/ethnicity and gender

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016

CIPCODE: 52.0000 -- Business, Management, Marketing and Related Support Services

<u>Full-time</u> <u>undergraduate</u> students

- Report Hispanic/Latino individuals of any race as Hispanic/Latino
- Report race for non-Hispanic/Latino individuals only

Men

Students enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, <u>full-time</u> <u>undergraduate</u> students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>			2	2		2
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>	1		1	2		2
Two or more races				0		0
<u>Race/ethnicity unknown</u>				0		0
Total men	1	0	3	4	0	4

Women

Students enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, <u>full-time</u> <u>undergraduate</u> students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>				0		0
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>		1		1		1
Two or more races				0		0
<u>Race/ethnicity unknown</u>				0		0
Total women	0	1	0	1	0	1
Grand total (men+women)	1	1	3	5	0	5
Grand total (men+women) 2014-15						

Part A – Fall Enrollment for Part–time Undergraduate Students

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016

Part-time Undergraduate Students

Reporting Reminders:
- **Report Hispanic/Latino individuals of any race as Hispanic/Latino**
- **Report race for non-Hispanic/Latino individuals only**
- **Even though Teacher Preparation certificate programs may require a bachelor's degree for admission, they are considered subbaccalaureate undergraduate programs, and students in these programs are undergraduate students.**

Men

Enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, part-time undergraduate students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total degree/certificate-seeking		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>		3	6	9		9
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>	2	2	9	13		13
Two or more races				0		0
<u>Race and ethnicity unknown</u>				0		0
Total men	2	5	15	22	0	22
Total men prior year	**2**	**5**	**18**	**25**		**25**

Women

Enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, part-time undergraduate students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total degree/certificate-seeking		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>			7	7		7

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Native Hawaiian or Other Pacific Islander				0		0
White			8	8		8
Two or more races				0		0
Race and ethnicity unknown				0		0
Total women	0	0	15	15	0	15
Total women prior year	**0**	**2**	**15**	**17**		**17**
Grand total (men+women)	2	5	30	37	0	37
Grand total (men+women) prior year	**2**	**7**	**33**	**42**		**42**

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Part A – Fall Enrollment by race/ethnicity and gender

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016

CIPCODE: 52.0000 -- Business, Management, Marketing and Related Support Services

<u>Part-time</u> <u>undergraduate</u> students

- Report Hispanic/Latino individuals of any race as Hispanic/Latino
- Report race for non-Hispanic/Latino individuals only

Men

Students enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, <u>part-time</u> <u>undergraduate</u> students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>				0		0
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>				0		0
Two or more races				0		0
<u>Race and ethnicity unknown</u>				0		0
Total men	0	0	0	0	0	0

Women

Students enrolled for <u>credit</u>	Degree/certificate-seeking				Non-degree/ non-certificate-seeking	Total, <u>part-time</u> <u>undergraduate</u> students
	<u>First-time</u>	<u>Transfer-in</u>	<u>Continuing/ Returning</u>	Total		
<u>Nonresident alien</u>				0		0
<u>Hispanic/Latino</u>				0		0
<u>American Indian or Alaska Native</u>				0		0
<u>Asian</u>				0		0
<u>Black or African American</u>				0		0
<u>Native Hawaiian or Other Pacific Islander</u>				0		0
<u>White</u>				0		0
Two or more races				0		0
<u>Race and ethnicity unknown</u>			0	0		0
Total women	0	0	0	0	0	0
Grand total (men+women)	0	0	0	0	0	0
Grand total (men+women) 2014-15						

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Part A – Fall Enrollment by Distance Education Status

	Undergraduate Students	
	Degree/Certificate Seeking	Non-Degree/Certificate Seeking
Enrolled *exclusively* in distance education courses	0	
Enrolled in *some* but not all distance education courses	14	
Not enrolled in any distance education courses	129	0
Total (from prior part A screens)	143	0

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016

You may use the space below to provide context for the data you've reported above.

These context notes may be posted on the College Navigator website, and should be written to be understood by students and parents.

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Part A - Fall Enrollment Summary

Fall Enrollment Summary			
Men			
Students enrolled for credit	Total full-time students	Total part-time students	Grand total, all students
Nonresident alien	1	0	1
Hispanic/Latino	0	0	0
American Indian or Alaska Native	0	0	0
Asian	0	0	0
Black or African American	19	9	28
Native Hawaiian or Other Pacific Islander	0	0	0
White	42	13	55
Two or more races	0	0	0
Race and ethnicity unknown	0	0	0
Total men	62	22	84
Women			
Students enrolled for credit	Total full-time students	Total part-time students	Grand total, all students
Nonresident alien	0	0	0
Hispanic/Latino	1	0	1
American Indian or Alaska Native	0	0	0
Asian	0	0	0
Black or African American	15	7	22
Native Hawaiian or Other Pacific Islander	0	0	0
White	26	8	34
Two or more races	0	0	0
Race and ethnicity unknown	2	0	2
Total women	44	15	59
Grand Total (men+women)	106	37	143

Part A – Fall Enrollment – Summary by race/ethnicity

Fall enrollment totals			
CIPCODE: 52.0000 -- Business, Management, Marketing and Related Support Services			
Men			
Students enrolled for credit	Total full-time students	Total part-time students	Grand total, all students
Nonresident alien	0	0	0
Hispanic/Latino	0	0	0
American Indian or Alaska Native	0	0	0
Asian	0	0	0
Black or African American	2	0	2
Native Hawaiian or Other Pacific Islander	0	0	0
White	2	0	2
Two or more races	0	0	0
Race and ethnicity unknown	0	0	0
Total men	4	0	4
Women			
Students enrolled for credit	Total full-time students	Total part-time students	Grand total, all students
Nonresident alien	0	0	0
Hispanic/Latino	0	0	0
American Indian or Alaska Native	0	0	0
Asian	0	0	0
Black or African American	0	0	0
Native Hawaiian or Other Pacific Islander	0	0	0
White	1	0	1
Two or more races	0	0	0
Race and ethnicity unknown	0	0	0
Total women	1	0	1
Grand Total (men+women)	5	0	5

Part C – Screening Question

Did any of your first-time degree/certificate-seeking undergraduate students (reported in Part A) enroll within 12 months of graduating high school or receiving their GED?

○	No, we do not have any first-time students who enrolled within 12 months of their high school graduation.
◉	Yes, we have first-time students who enrolled within 12 months of their high school graduation.

You may use the space below to provide context for the data you've reported above.

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Part C - Residence of First-time Undergraduates

Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016			
Enter **at least one** zero, where applicable, to verify that the screen has not been skipped.			
State of <u>residence</u> when student was first admitted	FIPS Code	🛈 Total <u>first-time</u> degree/certificate-seeking undergraduates (1)	Of students in column 1, those who enrolled **within 12 months** of high school graduation or receiving their GED (2)
Alabama	01	13	7
Alaska	02		
Arizona	04		
Arkansas	05		
California	06		
Colorado	08		
Connecticut	09		
Delaware	10		
District of Columbia	11		
Florida	12		
Georgia	13		
Hawaii	15		
Idaho	16		
Illinois	17		
Indiana	18	1	1
Iowa	19		
Kansas	20		
Kentucky	21		
Louisiana	22		
Maine	23		

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Institution: Southeastern Bible College (102261)   User ID: P1022611

Part C – Residence of First-time Undergraduates

		Enrollment as of the institution's <u>official fall reporting date</u> or as of October 15, 2016	
		Enter **at least one** zero, where applicable, to verify that the screen has not been skipped.	
State of <u>residence</u> when student was first admitted	FIPS Code	Total <u>first-time</u> degree/certificate-seeking undergraduates (1)	Of students in column 1, those who enrolled **within 12 months** of high school graduation or receiving their GED (2)
Maryland	24		
Massachusetts	25		
Michigan	26		
Minnesota	27		
Mississippi	28		
Missouri	29		
Montana	30		
Nebraska	31		
Nevada	32		
New Hampshire	33		
New Jersey	34		
New Mexico	35		
New York	36		
North Carolina	37		
North Dakota	38		
Ohio	39		
Oklahoma	40		
Oregon	41		
Pennsylvania	42		
Rhode Island	44	0	

Part C - Residence of First-time Undergraduates

State of residence when student was first admitted	FIPS Code	Total first-time degree/certificate-seeking undergraduates (1)	Of students in column 1, those who enrolled within 12 months of high school graduation or receiving their GED (2)
Enrollment as of the institution's official fall reporting date or as of October 15, 2016			
Enter at least one zero, where applicable, to verify that the screen has not been skipped.			
South Carolina	45		
South Dakota	46		
Tennessee	47	1	1
Texas	48		
Utah	49		
Vermont	50		
Virginia	51		
Washington	53		
West Virginia	54		
Wisconsin	55		
Wyoming	56		
State Unknown	57		
American Samoa	60		
Federated States of Micronesia	64		
Guam	66		
Marshall Islands	68		
Northern Marianas	69		
Palau	70		
Puerto Rico	72		
Virgin Islands	78		
Foreign Countries	90		
Residence unknown/unreported	98	0	
Total first-time degree/certificate-seeking undergraduates (from Part A)		15	9

You may use the space below to provide context for the data you've reported above.

Part D – Total Undergraduate Entering Class

	Total Undergraduate Entering Class, Fall 2016	
D1	Total full-time, first-time degree/certificate-seeking undergraduates from Part A (GR cohort)	13
D2	Total first-time degree/certificate-seeking undergraduates (full-time + part-time) from Part A	15
D3	Total transfer-in degree/certificate-seeking undergraduates (full-time + part-time) from Part A	25
D4	Total non-degree/certificate-seeking undergraduates (full-time + part-time) from Part A	0
D5	Of the total non-degree/certificate-seeking undergraduates displayed on line D4, **the number that are new to the institution in Fall 2016**	0
D6	Total entering students at the undergraduate level **Note:** This is calculated as first-time students (line D2) + students transferring to the institution (line D3) + non-degree/certificate-seeking undergraduates entering in Fall 2016 (line D5).	40
D7	Percentage of undergraduate entering class represented by your GR cohort (line D1/line D6)	33

Part E – First-time Bachelor's Cohort Retention Rates (Full-time)

<u>**Retention Rates**</u>
Full-time, First-time Bachelor's Cohort from Fall 2015

Academic reporters determine the cohort and retention as of the institution's official fall reporting date or as of October 15. Program reporters determine the cohort with enrollment any time between August 1 and October 31, 2015 and retention based on August 1, 2016.

The retention rate is calculated by the system after clicking "Save" on the screen. Exclusions are subtracted from and inclusions are added to the original cohort and the resulting adjusted cohort is used for calculating the retention rate.

Retention Data Reporting Reminders:

- Include only **full-time, first-time bachelor's** students in this cohort.
- Determine the full-time cohort using Fall 2015 status (e.g. if a student was full-time in Fall 2015, report them in the full-time cohort regardless of their Fall 2016 status).
- If there are no students to report in the cohort, enter zero. Do not leave the field blank.

- Report in the exclusions box (line E2a) the number of students from the cohort who left the institution for any of the following reasons: died or were totally and permanently disabled; to serve in the armed forces (including those called to active duty); to serve with a foreign aid service of the Federal Government (e.g. Peace Corps); or to serve on official church missions.
- Report in the inclusion box (line E2b) first-time bachelor's-seeking <u>study abroad</u> students who were excluded from the first-time cohort (line E1) but who have re-enrolled at the institution their second year.

		Prior year data (Fall 2014 cohort)	
FULL-TIME, FIRST-TIME BACHELOR'S COHORT RETENTION:			
E1 Full-time, first-time Fall 2015 bachelor's cohort	9	**11**	
E2a <u>Exclusions</u> from the Fall 2015 cohort	0	**0**	
E2b Inclusion to the Fall 2015 cohort	0		
E3 **Adjusted** Fall 2015 cohort (line E1- E2a + E2b)	9	**11**	
E4 Students from Fall 2015 cohort **still enrolled** as of Fall 2016	6	**6**	
E5 Full-time, first-time Fall 2015 bachelor's cohort retention rate (line E4 / line E3)	67 %	**55**	%

⊕ **You may use the space below to provide context for the data you've reported above.**
These context notes will be posted on the College Navigator website, and should be written to be understood by students and parents.

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Part E – First-time Bachelor's Cohort Retention Rates (Part-time)

Retention Rates

Part-time, First-time Bachelor's Cohort from Fall 2015

Academic reporters determine the cohort and retention as of the institution's official fall reporting date or as of October 15. Program reporters determine the cohort with enrollment any time between August 1 and October 31, 2015 and retention based on August 1, 2016.

The retention rate is calculated by the system after clicking "Save" on the screen. Exclusions are subtracted from the original cohort and the resulting adjusted cohort is used for calculating the retention rate.

Retention Data Reporting Reminders:

- Include only **part-time, first-time bachelor's-seeking** students in this cohort.
- Determine part-time using Fall 2015 attendance status (e.g. if a student was part-time in Fall 2015, report them in the part-time cohort regardless of their Fall 2016 status).
- If there are no students to report in the cohort, enter zero. Do not leave the field blank.

- Report in the exclusions box (line E7a) the number of students from the cohort who left the institution for any of the following reasons: died or were totally and permanently disabled; to serve in the armed forces (including those called to active duty); to serve with a foreign aid service of the Federal Government (e.g. Peace Corps); or to serve on official church missions.
- Report in the inclusion box (line E7b) first-time bachelor's-seeking study abroad students who were excluded from the first-time cohort (line E6) but who have re-enrolled at the institution their second year.

			Prior year data (Fall 2014 cohort)	
PART-TIME, FIRST-TIME BACHELOR'S COHORT RETENTION:				
E6 Part-time, first-time Fall 2015 bachelor's cohort	1		**1**	
E7a Exclusions from the Fall 2015 cohort	0		**0**	
E7b Inclusions to the Fall 2015 cohort	0			
E8 **Adjusted** Fall 2015 cohort (line E6 - E7a + E7b)	1		**1**	
E9 Students from Fall 2015 cohort **still enrolled** as of Fall 2016	0		**1**	
E10 Part-time, first-time Fall 2015 bachelor's cohort retention rate (line E9 / line E8)	0	%	**100**	%

⊕ **You may use the space below to provide context for the data you've reported above.**

These context notes will be posted on the College Navigator website, and should be written to be understood by students and parents.

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Part F – Student-to-Faculty Ratio

Please provide your institution's student-to-faculty ratio (i.e., student-to-instructional staff) for undergraduate programs for Fall 2016. The student-to-faculty ratio and any accompanying context that is provided will be displayed on College Navigator.

Note: Logic in this item is similar to item I-2 from the Common Data Set data collection.

| Click here to use a worksheet to help you determine the student-to-faculty ratio |

	Student-to-faculty ratio	8	to 1
	Student-to-faculty ratio prior year	**8**	to 1

⊕ **You may use the space below to provide context for the data you've reported above.**
These context notes will be posted on the College Navigator website, and should be written to be understood by students and parents.

Prepared by

This survey component was prepared by:					
◉	Keyholder	○	SFA Contact	○	HR Contact
○	Finance Contact	○	Academic Library Contact	○	Other

Name:	Joel Wolfe
Email:	jwolfe@sebc.edu

How long did it take to prepare this survey component?	1	hours	15	minutes

The name of the preparer is being collected so that we can follow up with the appropriate person in the event that there are questions concerning the data. The Keyholder will be copied on all email correspondence to other preparers.

The time it took to prepare this component is being collected so that we can continue to improve our estimate of the reporting burden associated with IPEDS. Please include in your estimate the time it took for you to review instructions, query and search data sources, complete and review the component, and submit the data through the Data Collection System.

Thank you for your assistance.

Summary

Fall Enrollment Survey Summary
Four-Year Institutions without Graduate Students

IPEDS collects important information regarding your institution. All data reported in IPEDS survey components become available in the IPEDS Data Center and appear as aggregated data in various Department of Education reports. Additionally, some of the reported data appears specifically for your institution through the College Navigator website and is included in your institution's Data Feedback Report (DFR). The purpose of this summary is to provide you an opportunity to view some of the data that, when accepted through the IPEDS quality control process, will appear on the College Navigator website and/or your DFR. College Navigator is updated approximately three months after the data collection period closes and Data Feedback Reports will be available through the Data Center and sent to your institution's CEO in November 2016.

Please review your data for accuracy. If you have questions about the data displayed below after reviewing the data reported on the survey screens, please contact the IPEDS Help Desk at: 1-877-225-2568 or ipedshelp@rti.org.

Undergraduate Student Enrollment	
Total enrollment	143
Transfer-in enrollment	25
Student-to-faculty ratio	8 to 1

Undergraduate Student Characteristics	
Percent of undergraduates who are female	41%
Percent of undergraduates who are full-time	74%
Percent of undergraduates by race/ethnicity:	
American Indian or Alaska Native	0%
Asian	0%
Black or African American	35%
Hispanic/Latino	1%
Native Hawaiian or Pacific Islander	0%
White	62%
Two or More Races	0%
Race and ethnicity unknown	1%
Nonresident alien	1%
Percent of undergraduate students by age:	
24 and under	
25 and over	
Age unknown	

Undergraduate Retention and Graduation Rate Cohort	
First-time, full-time bachelor's seeking student retention rate	67%
First-time, part-time bachelor's seeking student retention rate	0%
Graduation rate cohort as percent of total entering students	33%

Fall Enrollment

Southeastern Bible College (102261)

Source	Description	Severity	Resolved	Options

Screen: Part A – Fall Enrollment by race/ethnicity and gender

Source	Description	Severity	Resolved	Options
Screen Entry	You have reported Transfer-in students (Col 2) for full-time undergraduate women (CIP 52.0000), but no Continuing/Returning students in Col 3. Please confirm that these data are correct or contact the IPEDS Help Desk for assistance at 1-877-225-2568. (Error #6243)	Confirmation	Yes	

Screen: Part E – First-time Bachelor's Cohort Retention Rates (Part-time)

Source	Description	Severity	Resolved	Options
Screen Entry	The calculated cohort retention rate is outside the expected range when compared with the prior year value. Please correct your data or explain. (Error #6308)	Explanation	Yes	
Reason:	With one student in the cohort, the rate is either 100% or 0%. The correct rate is 0%.			

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Academic Teaching Experience:

Assistant Professor of Youth Ministry - Southeastern Bible College, Birmingham, AL (2009-2017)
> Responsible for the creation and instruction of undergraduate courses in the areas of Youth Ministry, Christian Educational and Camp Ministry studies. Redeveloped the Youth Practicum process working with local youth ministers to instill students were being trained in the local ministry context. Advisor for the Youth Ministry Program. Envisioned and developed a Camp Ministry Program. Established relationships with outside organizations for students to serve in camping ministry environments. Recruited and hired faculty to teach in the Camp Ministry Program. Provided guidance and counseling to students preparing for ministry in a variety of ecumenical contexts. Served the institution on standing committees. Worked in admissions (2010-2012) assisting with the networking of local churches, ministries, and camps to provide avenues of recruitment.

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